DIGEST

OF THE

PRESBYTERIAN CHURCH

OF

KOREA

(CHOSEN)

BY

CHARLES ALLEN CLARK, D.D.

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

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~~COMPILED BY~~

CHARLES ALLEN CLARK, ~~D. D.~~

1878-

Korea: Missions
Presbyterian Church
in Korea

KOREAN RELIGIOUS BOOK & TRACT SOCIETY
SEOUL, KOREA, JAPAN

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PREFACE.

The present volume has been largely a matter of evolution. In the beginning the intention was merely to collect and arrange such data as is in Part II, the Digest of the Doctrine and Law of the Church. The compiler was fortunate enough to have a complete file of everything in the way of Minutes, Korean or English, that have been published in Korea, and, as the search for data went on, a great deal of exceedingly valuable historical data kept coming up, data which would be most helpful to the younger missionaries of the Church, and also to the Koreans who had no clear knowledge of what the missionaries used to do when they by themselves constituted the supreme ruling body of the Church.

Gradually Part I took shape as a Digest of all of the important historical actions shown in the Minutes, particularly with a view to showing the constitutional development of the Church. It has not been the purpose to write a full history of the Church. In 1916, General Assembly appointed a large Committee to do that. This history includes only what is in the printed Minutes. So far as possible, it includes every item in those Minutes that is of permanent interest.

As Part I evolved, Part IV concerning the Boards of the Church seemed a logical next step and was added.

For members on the field, Part III containing the Rules and Bylaws of all of the bodies directly connected

18606

with the Church, ought to be most useful. The Rules for Judicatories, which were adopted in 1917 as the Parliamentary Rules of the Church, not being otherwise available for the Canadian, Australian and Southern missionaries are also printed.

In digging through the records, the number of the "In Memoriam" roll, those who have died in the service, began to stand out—40 —, and both in the English, and more particularly in the Korean edition of the Digest it seemed as though a permanent record for once should be made of these names and of their years of service. Almost equally desirable seemed to be the roll of the seventy-nine who have served some years, and retired, many of them in broken health. They, too have "done what they could" for Korea. The roll of those now in service followed naturally.

It is interesting to note in the Roll of the Stations, the dates of their establishment. From 1891 till 1913, there is scarcely a year that a Station of resident Presbyterian missionaries was not opened somewhere in Korea. Twenty four is the total number now with one more projected across the line in West Manchuria.

No apology is offered for inserting the Statistics in Part VI. These represent first the combined work of all the one Church of Korea counting it as one from the beginning in 1884, and after that the statistics of each of the Missions separately. No such full statistics have ever been printed in Korea up till this time.

The section on Miscellaneous things, Part VII, is added largely for the friends in the homeland to round out at

least in outline the work of other churches and agencies in Korea besides the Presbyterian Church to which the bulk of this book is purposely given. The Ten Principles upon which the work in Korea has been conducted have been inserted at the end of that Part, and will be of interest to many.

Part VIII, the Appendix, is a rich find. The old Korean Minutes of the Council 1901-1906 were some of them printed, but they have been scattered and lost, and there was no knowledge of what sort of work the Korean sessions of the Council used to do. The only existing, complete, official copy of the old Minutes came to light this year, and is here inserted as a valuable contribution to out knowledge of the beginnings of the Church in Korea.

The Index of the book has been purposely made very full as it should be very valuable as a reference work. Note in it under the head of " Organization," for example, the steps in the Church's growth, or under " Japanese Work," the successive actions.

Most parts of this Digest will never need to be reprinted, but it is hoped that Parts I, II, and III may become the nucleus of future " Digests " such as other churches have, and that they may continue to grow all down the years.

It will be noted that throughout the book, for every item, the " page and verse " of the Korean and English Minutes is given so that each item may be verified.

C. A. C.

Seoul, Korea.

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PART I.

DIGEST OF THE CONSTITUTIONAL HISTORY OF THE CHURCH.

A third of a century has passed since the first Presbyterian missionary entered Korea. Church organization beginning with a single Mission Station, has gone on, first to a full Mission, then to the Presbyterian Council of all the missionaries of the four Presbyterian Missions (U.S.A. North, U.S.A. South, Canadian and Australian) meeting alone as a supreme court, next to the same Council sitting with Korean advisory delegates in part of its sessions, next to the one Presbytery of all Korea with its seven "sub-Presbyteries", and now to a fully independent, Presbyterian Church with its own General Assembly and eleven constituent Presbyteries.

This gradual development of the Church is shown most graphically in the various Minutes of the bodies which were from time to time the supreme ruling bodies. In this Part I, the data from the Minutes is given briefly step by step with the "page and verse" for every item. With the exception of the first page or two, which was taken from the Quarter Centennial Report of the U.S.A. Mission North (1909), from a report there written by one of the pioneers, nearly every word comes directly from the Minutes.

This history naturally divides itself into five periods.

1. Period of Origins.

The first Protestant missionary to enter Korea was a Scotch Presbyterian, the Rev. Mr. Thomas, who, in 1865, as a colporter of the Scotch Bible Society, from a Chinese junk scattered Chinese Scriptures along the coast of Whang Hai Province, and, in 1866, when connected with the London Missionary Society, came to Pyeng Yang on the ship, the "General Sherman", bringing with him Chinese Scriptures. He perished with the crew of that vessel, being cut to pieces and burned on the bank of the river just below the city, but not until he had given out the copies of the New Testament which he had. Through reading of these Scriptures, in later years men were brought into the Church.

From 1873 to 1881, missionaries of the United Presbyterian Church of Scotland living in Manchuria became interested in Koreans travelling there, and among these the Gospel seed was sown.

In 1876, the Rev. John McIntyre baptised the first Korean converts, natives of Wiju, one of whom, a Mr. Yi, translated the Gospel of Luke in 1883 with Dr. John Ross, and later, in 1886, finished the whole New Testament which was published in 1887 by the British and Foreign Bible Society. Another of these converts, Mr. Paik Hong Choon, became a colporter, and afterwards the first helper or evangelist in Wiju.

In 1881, Rev. John Ross, then of New Chwang, baptised eighty five Koreans in the northern valleys of Manchuria, and, in 1884, he baptised still others in the same valleys.

Among these was Mr. Saw Sang Yoon, one of the first colporters and helpers in the work in Seoul.

On September 20 1884, Mr. H. N. Allen M.D. and his wife, of the American Presbyterian Mission North arrived on the field, and April 5 1885 Rev. H. G. Underwood came. These three with Mr. and Mrs. J. W. Heron M.D., who arrived June 21 1885, constituted the first Presbyterian Mission in Korea.

Dr. Allen established the first hospital in Korea.

When Mr. Underwood arrived in Korea, he brought with him copies of the Gospels which had been translated in Japan by a Korean named Rijitai, and printed by the American Bible Society.

In 1886, Mr. Underwood baptised the first converts of the Korea Mission, and for the first time administered the Sacrament of the Lord's Supper.

In 1886, the first single lady missionary, Miss Anna Ellers (now Mrs. D. A. Bunker), arrived.

In 1887, Mr. Underwood began itinerating to the far parts of the field, going that year to Wiju. In 1888, he visited Sorai, a town in western Whang Hai Province on the sea coast. There he baptised seven men and established the Church in Western Whang Hai Province. That year he established a colporter there, one in Wiju and one near Pyeng Yang. In 1889, with his wife, he made a trip to Kangkei.

In 1889, Rev. J. H. Davies, of the Australian Mission arrived in Korea, and, in 1890, he travelled through Choong Chung and Chulla Provinces with a view to opening a Station in the south. He died of smallpox in Fusan in 1890.

In 1889, Mr. Gale toured the Kyung Sang Provinces.

In 1890, Mr. Moffett was appointed to Whang Hai and Pyeng An Provinces, and visited Pyeng Yang.

In 1891, Messrs. Moffett and Gale spent three months touring through Pyeng An to the Manchurian valleys, to Mukden, to the region beyond Kangkei, down through Ham Kyung Province to Wonsan, and via Kang Won Province back to Seoul.

Thus, by 1891, Presbyterians had proclaimed the Gospel in every province of Korea and had made plans for opening new Stations.

In 1891, Mr. and Mrs. Baird moved to Fusan and opened a Station there; in 1892, Mr. and Mrs. Gale opened Wonsan Station, and, in 1893, Mr. Moffett went to Pyeng Yang to reside.

In 1886, Mr. Underwood baptised the first converts. That year there were nine communicants in all Korea. The next year there were 25; in 1888, 65; in 1889, 104; in 1890, 100; in 1891, 119; in 1892, 127; in 1893, 141; in 1894, the year of the Chinese-Japanese War, there were 236. Not until 1896, twelve years after the opening of the work, did the number reach five hundred. (See complete Statistics in Part VI.)

In 1890, at the suggestion of J. W. Heron M.D., a community meeting was called, and the Tract Society of Korea was organized.

In 1891, Rev. J. H. Mackay and wife, and Misses Perry, Fawcett and Menzies formally opened their Fusan Station for the Australian Mission.

In 1892, Mr. and Mrs. Reynolds, Mr. and Mrs. Junkin,

Mr. Tate and Miss Tate arrived to establish the Southern Presbyterian Mission. They spent a few months in Seoul, and then were assigned the provinces of Choong Chung and Chulla to work, and, in 1893, moved there.

In 1892, Seoul Station asked the Church of Christ in Japan to send a man to work among the Japanese in Korea. A Mr. Shimanuki was sent, but for some reason did not stay long.

That year, Dr. John Ross of Mukden wrote the Presbyterian Mission North (Letters of Jan. 13 and Feb. 3) requesting it to take over the work already begun by him in the North of Korea. The Mission appointed a Committee to find out what work there might be. (Seoul Sta. Min.)

The first set of Comity Rules with the Methodists were drafted June 11, 1892. (Seoul Sta. Min.)

It was found that the translation of all or large parts of the New Testament that had been made in Mukden and Tokio were not good, and the translation was begun de novo. In 1897, the Gospel of Mark translated in Korea was printed.

In 1897, the first suggestion of establishing an orphanage was made by Miss Perry, the plant to be near Fusan. (Such an orphanage was established and is still in existence).

That same year, Rev. W. C. Bailey, head of the Mission to Lepers in India and the East, sent his first letters of inquiry. (It is this Mission which has been largely instrumental in erecting and financing the leper asylums which have since grown up at Fusan, Kwangju

and Taiku under the oversight of the Presbyterian Missions.) (Seoul Sta. Min.)

In 1898, Messrs. Grierson and Foote with their wives and Mr. D. M. McRae of the Canadian Mission arrived, and opened work in Ham Kyung Province, the Presbyterian Mission North turning over to them that field, and their property and all of their developed work. (Quart. Centr. Report p. 14-29.)

II. Period of the Council. (Missionaries only).

The first attempt to form a Presbyterian Council of Missions was made in 1889 when the "United Council of the Missions of the American (North) and Victorian (Australian) Churches" was organized with J. W. Heron M.D. as Chairman and Mr. Davies as Secretary, and Revs. Underwood, Gifford and Dr. Allen as charter members. (Mr. Moffett was present at the second session).

After holding three or four monthly meetings, the "United Council" was discontinued in the Spring of 1890 owing to the death of Rev. J. H. Davies, the sole representative of the Victorian Presbyterian Church then on the field.

The first meeting of the "Council of Missions holding the Presbyterian Form of Government" was held January 28 1893, when "according to previous appointment, Revs. Reynolds, Junkin, and Tate of the Southern Church, Rev. C. Johnson, independent, and Revs. Baird, Gifford, Moffett, Lee, Swallen, F. S. Miller, Moore and Dr. Vinton of the Presbyterian Mission North met at the home of Dr. Vinton to organize a Presbyterian Council."

The object of this Council was stated to be the "uniform organization in Korea of but one native Church holding the Reformed Faith and Presbyterian Form of Government." It was to exercise advisory powers in relation to the various Missions composing the Council, and controlling ecclesiastical powers in relation to the native Church until the organization of the latter in accordance with Presbyterian usage. Ecclesiastical affairs in the various provinces were administered first by single Sessions, one for a province or larger district. Later they were administered by "Committees of Council" which reported at each annual meeting of the Council. (1907 p. 5).

(Note.—From 1893 till 1900, the Council was composed entirely of missionaries, the Australian and Canadian missionaries joining when they arrived on the field. At first the organization was very loose. It was, in fact, more for mutual conference and fellowship and advice than for any administrative purpose. The Missions retained all powers in their own hands.

In the beginning, there was one central Council and nothing more. Later two "Committees of Council" were set up, one for the Provinces of Pyeng An and Whang Hai, and the other for all of the rest of Korea. These were to act in their respective districts between meetings of the Council.

In 1895-6, the Council took charge of the financing and publishing of the Gale Dictionary, each Mission paying its share.

Until 1900, there were but the two Committees of

Council, and there were few Rules or Bylaws as the Council had so few actual administrative powers that it needed few Rules.

In 1900, the Council decided that beginning with the following year it would associate with itself in a part of its sessions Korean delegates from the various parts of the country.—ED.)

In 1901, the total number of missionaries having a right to a seat in the Council was 42. (1902 p. 2).

III. Period of the Council. (Double sessions, part with the Koreans).

1901

A. Data taken from the Korean Sessions.

In 1901, Koreans sat for the first time in part of the sessions of Council, which part was of course held in the Korean language. That year there were in attendance in those sessions 24 missionaries, 3 Korean Elders and 6 helpers. (See full translation in Part VIII.)

Until 1907, the Korean sessions had no legislative power. All such power, as far as it was granted to anyone by the Missions, was exercised by the English sessions of the Council. The missionaries continued to hold these English sessions just as they had been held since 1893.

The Korean sessions were designed to train the members in Church procedure, to get the men from various parts of the country acquainted with one another and with the missionaries, and for the purpose of holding practical conferences upon the conduct of the work of the Church.

Every year, from 1901 to 1906, five to ten practical subjects were assigned in advance to speakers to work up, and after being introduced by those speakers were discussed by the whole body with gre t benefit to all. (See Part VIII).

The Korean name of the Council was adopted the first year, "Chang No Hoi Kong Wi Hoi." (Part VIII).

A collection for the poor in the countries of Paikchun, Kimpo, Tongjin, and Yunan was made that year (by order of the Korean sessions) in all of the churches of the country.

The first Elders in Korea were ordained in 1900. (1901 p. 16).

By provinces, the first Elders are as follows:—

South Pyeng An—Kim Chong Sup and Yi Yong Eun, (1900).

(Note.—Yi Yong Eun died before ordination).

Whang Hai—Saw Kyung Jo (1900).

North Pyeng An—Yang Chun Paik (1902).

Ham Kyung—Yoo Tai Yun (1903).

Kyung Sang—Sim Chui Myung (1903).

Kyung Keui—Ko Chan Ik, Song Soon Myung, Sin Hwa Soon, Chun Kwang Sil, Kim HeungKyung (1904).

Chulla—Choi Heung Si (1904).

In addition to the above, by the end of 1904, the following Elders had been ordained:—

South Pyeng An—Kil Sun Choo, Pang Keui Chang (1901). Choo Kong Sam, Chung Ik No, Han Suk Jin (1903). Kim Chan Sung, Kim Eung Choo, Kang Yoo Hoon (1904).

Whang Hai—Choi Chung Yup, Cho Pyung Chik (1903).
North Pyeng An—Kim Chang Kun, Chung Keui Chung, Chang Kwan Sung (1904).

Including all of the above, at the end of 1904 there were 24 ordained Elders in all.

The first theological students to be taken under care of Presbytery were Kim Chong Sup and Pang Keui Chang in 1901. (1901 p. 17). The next students taken under care were Elders Yang Chun Paik and Kil Sun Choo, and Helpers Yi Keui Poong and Song Nin Su in 1902. (1902 p. 15).

In 1904, nineteen more students were taken under care of the various Committees of Council. They were :—

Pyeng An Committee—Han Suk Jin, Yi Won Min, Kim Chang Sun, Chung Keui Chung, Chang Kwan Sung, Kim Chan Sung, Choi Kwan Heul, Chai Chung Min, Kim Tuk Sun.

Seoul Committee—Saw Kyung Jo, Chun Kwang Sil, Ko Chan Ik, Song Soon Myung, Kim Heung Kyung.

Chulla Committee—Kim Pil Soo, Yoon Sik Myung, Choi Choong Chin, Kim Chang Kook.

Kyung Sang Committee—Sim Chui Myung.

Of these, all but Chai Chung Min, Kim Tuk Sun, Kim. Heung Kyung and Kim Chang Kook entered the Seminary that year. (1904 p. 26-31).

English Sessions.

Before 1901, there but two "Committees of Council," Seoul and Pyeng An. In 1901, two more "Committees" were established, namely Chulla and Kyung Sang. (1901 p. 21).

Council appointed a Committee on Theological Education, and ordered it to prepare a Course of Study for Helpers. (1901 p. 5) It reported a tentative Course before adjournment. (1901 p. 19).

Theological instruction was begun by the Pyeng An Committee of Council with two students, Kim Chong Sup and Pang Keui Chang. (1901 p. 16).

In response to an overture from the Australian Mission, a representative Committee of five was appointed to consider plans for an independent Church organization. (1901 p. 7) (1907 p. 6).

The number of Korean delegates from each Committee of Council was not clearly decided that year. (1901 p. 13) (1902 p. 16).

All expenses of the Council were paid by the Missions, each being assessed according to the number of its male members.

A Committee on Statistics was appointed for the first time. (1901 p. 4).

A Committee to translate the Church Standards (Confession of Faith, Larger and Shorter Catechisms, Form of Government, Discipline and Directory of Worship) was appointed. (1901 p. 5).

Uniform Record books were adopted. (1901 p. 8).

A Committee on Marriage Relations was appointed and instructed to correspond with other Missions fields and report next year. (1901 p. 9).

A Committee on preparing Rules and Bylaws for the Council was appointed. (1901 p. 10).

It was first intended that until churches were organized

in accordance with Presbyterian usage, Committees of five or more members elected by the Council should administer the affairs of the Church in each of the districts, but this was changed to " all ordained members working in the given district ". (1901 p. 11 and p. 18 last paragraph).

The Council Minutes were printed for the first time, (1901 p. 11) a fixed size of page being adopted for all future Minutes etc.

From next year, the Moderator was ordered to preach an opening sermon. (1901 p. 13).

At a Bible Class in Syunchun, Rev. Graham Lee spoke on the subject of missionary work, societies and committees, the first proposal that the Church initiate such work. (U.S.A. Church Quar. Cent. Rep. p. 20).

Pyeng An Committee reported that it had established a Committee on Missions composed of all the male members of Pyeng Yang Station and nine Koreans, the same to meet twice per year, and to receive the contributions of the churches and of individuals and disburse them. Approved.

It also reported that it had called for a Day of Prayer on behalf of the Academy, and an offering for the same. (Twelfth month last Sunday) (1901 p. 17).

The " Christian News " became the Council's newspaper. (1901 p. 17).

Leaders of tens, hundreds etc. were first appointed in the churches. (1901 p. 18).

Until 1907, each Committee of Council appointed " Sessional Committees " for each unit of its work, and received reports from them. (1901 p. 20).

A Committee appointed by the Council delimited the

territory of the Australian Mission and of the U.S.A. North Mission where it touched it. (1901 p. 21).

1902

Korean Sessions.

This year there were in the Council 28 missionaries, 4 Korean Elders, 5 Helpers, 2 deacons and five others as delegates. (See Part VIII.)

The first Statistical Report of the work of the whole country was made as follows,—

Missionaries Men 34, Korean Elders 5 Helpers 46. Churches 366, Schools 60, Pupils 1300, Contributions $8692. (See full Minutes in Part VIII.)

English Sessions.

The first draft of a Constitution, Rules and Bylaws was presented by a Committee, ordered printed, and circulated for later adoption. (1902 p. 6). This was adopted in 1904. (Min. p. 21).

A Tentative Course of Study for Theological Students was presented, and ordered printed and circulated.

It was decided that for next year delegates to the Korean sessions be sent as follows,—

Pyeng An 7, Seoul 4, Ham Kyung 2, Chulla 3, Kyung Sang 3. (1902 p. 9).

The Council set up a fifth "Committee of Council"—Ham Kyung. (1902 p. 11).

A Committee on Work for Japanese and Chinese was appointed. (1902 p. 10).

The "Chansungsi" hymnbook was adopted as the

official hymnbook of the Council, and the Council took charge of the publication of it. (1902 p. 10). A Committee was instructed to take steps towards a union hymnbook for all denominations in Korea. (1902 p. 11).

It was decided that, until the organization of the native Church in accordance with Presbyterian usage, the affairs of the native Church should be administered by Committees of Council in as many districts as the Council should from time to time decide. Each Committee of Council should be composed of at least four ordained men working within its bounds. (1902 p. 11). The next year, "ordained men", was interpreted to mean, "either Minister or Elder". (1903 p. 12).

A Committee was appointed to consider a common name for the whole Protestant Church of Korea. (1902 p. 11). This Committee reported in 1903, but the report was referred back that further conference might be held with other denominations. (1902 p. 17). In 1904, the name, "Yei Soo Kyo Hoi" was adopted by all. (1904 p. 43).

A Committee was appointed to look into the matter of periodicals with a view to union with other evangelical bodies. (1902 p. 11).

Pyeng An Committee reported that it had appointed a Committee to confer with the M. E. Mission working in their field with a view to co-operation in the work; also that it had again celebrated a Day of Prayer for the Academy and other schools. (1902 p. 15)

The Council voted that, "for all present needs of the field, one Bible Society Agency is enough", and sent its action to the three Societies. (1902 p. 10).

September 17, 1902 in the Council, the following actions with regard to setting up a Korean Presbyterian independent Church were taken,—

I.—1. When there shall be at least twelve churches with one or more ordained Elders each, and at least three Koreans whom the Council deem ready for ordination to the ministry, a Presbytery shall be organized as the Supreme Ecclesiastical Court of the Presbyterian Church of Korea, until such time as in the exercise of its own authority, the Church constitutes a Synod or General Assembly.

2. This Presbytery shall be constituted of the ordained men (ministers and elders) of the Presbyterian Missions in Korea together with one representative elder from each organized church.

3. The ministers who are members of Presbytery shall be members of the same only as far as concerns the rights and privileges of voting and participating in all of its proceedings, but ecclesiastically they shall be subject to the authority and discipline of their home churches, retaining their full ecclesiastical connection with those Churches.

4. The relation of the missionaries as members of the Korean Church shall continue until such a time as, by an affirmative vote of two thirds of their number, withdrawal from this relation shall be deemed advisable.

II.—Since the Presbytery when constituted as an independent ecclesiastical body has full authority to adopt its own Standards, and its own Rules for the ordination of ministers, organization of churches, and all other ecclesiastical acts, we recommend,—

1. The appointment of a Committee to prepare such

Standards as it deems best, these to be reported to the Council for adoption, and then presented to the Presbytery for its consideration when a Presbytery is constituted.

2. The appointment of a Committee to prepare Presbyterial Rules and Bylaws, these to be reported to the Council for adoption, and then presented to the Presbytery for its consideration when the Presbytery is constituted.

III.—That each Mission requests the Board of Missions, Executive Committee or Ecclesiastical Court having jurisdiction over it for liberty to co-operate in the organization of an independent Korean Presbyterian Church. (1902 p. 12).

In 1902, Mr. Whittemore was asked to arrange with the Scottish Mission in Manchuria as to who should be responsible for the Koreans across the Yalu River. (1902 p. 15).

1903

KOREAN SESSIONS.

There were 23 missionaries, 6 elders, 8 Helpers, 3 deacons and 2 others at this Council.

A famine was reported in Kyung Sang Province, and collections were ordered in all of the churches to relieve it. (See full Minutes in Part VIII).

ENGLISH SESSIONS.

It was decided that only persons entitled to vote in the Council could act as Clerk of Session, but that any person might act as scribe. (1903 p. 15).

"Imperfectly organized groups" were defined as those

groups meeting regularly for worship where there are one or more communicants. (1903 p. 16).

Council disapproved of the use of Mixed Script in printing the Scriptures. (1903 p. 18) (Reversed 1905 p. 38).

The Committee on Work for Japanese and Chinese in Korea was instructed to make arrangements for securing the action of the Church of Christ in Japan in sending an ordained Japanese pastor to work among the Japanese in Korea.

The Committee was authorized to promise one half of the man's salary if need be for the space of three years, this sum to be provided by the Council members personally and not to exceed ¥300 per year for the three years. Also it is understood that while the pastor shall work under the direction of the Board of Missions of the Church of Christ in Japan, the Council will give him all assistance and co-operation possible. (1903 p. 17).

In 1903, it was ordered that hereafter, for the Korean part of the Council, there should be allowed one elder from every church having one or more elders, and, in addition to that, extra members chosen by the Committees of Council as follows,—Kyung Sang, two; Chulla, three; Ham Kyung, three; Kyung Keui, five; and Pyeng An, ten. (1903 p. 19).

In 1903, the first answers of the parent Churches of the Missions came. The Committee reported as follows,—In accordance with the action of the last Council, each Mission represented therein has taken steps to lay before the body having jurisdiction over it the question of liberty to co-operate in the organization of an independent Korean Presbyterian Church.

As yet no final authorization has been received from any of these bodies, but progress has been made in each Mission.

The Canadian Foreign Missions Committee has adopted the following resolution,—"The Committee cordially approves of the object aimed at in these recommendations, and generally of the recommendations themselves, but, instead of 1 (3), they would prefer the following,—that each member place himself in subordination to this Presbytery, but with the right of appeal to the Supreme Court of the Church with which he is connected at home."

The Australian Foreign Missions Committee has also adopted the plan of procedure suggested, and will lay the matter before the General Assembly which meets in November the final authority resting with the General Assembly.

The Committee of Missions of the Presbyterian Church South brought the plan before the General Assembly of that Church which has appointed a Committee to consider the subject as it relates to their Missions in Korea and in other fields, and to report to the next General Assembly. A favorable report is anticipated from this Committee, but final action of the Assembly will not be taken until the meeting next year.

The Mission of the Presbyterian Church North has requested its Board of Missions to bring the question before the General Assembly. As that Assembly has already given favorable answer to somewhat similar requests from other Missions, it is expected that the General Assembly will next year grant to its Mission in Korea the liberty requested.

Your Committee would therefore report favorable progress and the probability that, at the next meeting of the Council, authoritative answers will have been received from all of the Churches represented in the Council, that these actions will be favorable, and that the way will be clear for co-operation along the lines of the resolutions adopted last year. (1903 p. 30).

1904

Korean Sessions.

There were 45 missionaries, 11 elders, 9 Helpers or others in the Council.

After one of the conferences, a discussion on "Thanksgiving Day," it was decided to adopt a day, and a Committee was appointed to consult with other denominations, and see if a common day could not be agreed upon. Oct. 11 was adopted for that year only.

The balance of the money left from the famine relief of last year was divided between the orphanages in Seoul, Pyeng Yang and Fusan.

Reformed Spelling of the Korean language was discussed at great length.

It was decided not to begin to levy an "Assembly tax" to provide expense money for the delegates, and for other expenses. (For all the above See Part VIII).

English Sessions.

A complete set of Constitution and Bylaws for the Council was adopted. They stated that the object of the Council was the "uniform organization in Korea of but

one native Church holding the Reformed Faith and the Presbyterian Form of Government; that the membership of the Council should be all Presbyterian male missionaries, but that only ordained missionaries be entitled to vote on matters relating to discipline, the ordination of native elders and deacons, and the training of the ministry.

One representative Korean elder from each organized church was given a seat in the Korean sessions of the Council.

Presbyterial Committees ("So Hoi") took the place of the Committees of Council, but, as before, Sessional Committees were appointed by the Presbyterial Committees wherever there were no Sessions. Minutes of organized Sessions were ordered kept in Korean.

Rules for the election and training of elders and deacons were passed, among them being provisions that the consent of the Presbyterial Committees must be secured before election and that six months training must be given after election and before ordination.

Rules also were passed for taking candidates for the ministry under the care of the Presbyterial Committees, for licensing them, and for calling and installing pastors. This last was to be superintended by the Presbyterial Committees, but ordination was not to be given until after the Presbytery should be founded.

In addition to the Elder delegates to Council mentioned above, Council was to indicate each year the number of additional NON-VOTING delegates that each Presbyterial Committee was entitled to send.

The expenses of all Korean delegates thereafter were to be borne by the churches which they represented. (1904 p. 48).

The Presbyterial Committees were allowed to give to certain Koreans the power (under the oversight of the missionary in charge of their district) of examining members and admitting them to the catechumenate. (1904 p. 20).

It was ordered that next year the Korean delegates, exclusive of elders, be as follows:—from Kyung Sang territory, three; Chulla, three; Ham Kyung, three; Seoul, five; and Pyeng An, ten. (1904 p. 23).

Ham Kyung Committee reported the wholesale departure of many church members and other Koreans to Hawaii. (1904 p. 25).

Suggestion was made that all of the Presbyterial Committees send their theological students for training to Pyeng Yang to join with those already under instruction there, and Messrs. Junkin, Underwood and Foote were asked to assist in the teaching, being the first instructors from outside of Pyeng Yang. (1904 p. 40).

All of the Missions contributed to the Hymnbook Fund. (1904 p. 44).

The following Rules were adopted to govern marriage matters:—

1. Those living in irregular marriage relations must be denied baptism until all possible has been done to restore their earlier status, or must be disciplined until sincere repentance is manifested.

2. Adultery only is a proper ground for divorce. Anyone using any other method must be suspended.

3. Marriage with unbelievers is a sin.

4. Betrothals are important in Korea, and attention must be paid to them.

5. In all tangled cases, it is best to keep the persons under long suspension or in the catechumenate. (1904 p. 47).

In 1904, answers from the Mission Boards of the U.S.A. Churches North and South concerning the formation of the new Church were received objecting to the formation of an independent Church as yet on the ground that there were very few organized congregations and no ordained pastors, and because it would seem that the foreign missionaries must of necessity be the great majority in the new Church, by so much cutting off the Koreans from the opportunities of growth. They did not object in the least to the union, but only suggested delay until there should be more ordained pastors and elders. (1904 p. 31-33).

The Council sent a long reply showing the fallacy of the objection; that there were already nine organized churches with one or more elders, that Council had already given permission for the election of fourteen more elders, that there was every prospect that before it was time for the setting up of the Presbytery there would be at least forty Sessions to send delegates; that there were six candidates for the ministry who that year were to enter upon their third year of training, and that eighteen more men were beginning their first year of training so that, according to the plan of organization of the Presbytery, the Korean pastors and elders would outnumber the missionaries at the founding of the Presbytery, and

with every year their preponderance would increase, that, should the Church form a Synod and Presbyteries, the Koreans would be in the majority in each of those.

Furthermore it was pointed out that there was no way to ordain the pastors except by setting up the Presbytery or ordaining them as members of Presbyteries of the parent churches, and that this second would mean four denominations started here, each attached to a Presbytery in a different land.

Also it was shown that the Church being so young would need for a time the advice of the missionaries who had founded it, and provision had been made in the original plan for the retirement in a body of the missionaries when two thirds of them felt that the time was ready for it.

This rejoinder was sent to the Boards. (1904 p. 33-37).

(Note.—The following year, the Boards withdrew all of their objections.)

In 1904, five thousand copies of the Shorter Catechism were ordered printed, the first of the Standards to be put into print, except as possibly the temporary Constitution and Bylaws mentioned above (1904 p. 49) might be said to be one of the Standards. (1904 p. 43) (1903 p. 17).

In 1904, the Japanese pastor to work among the Japanese in Korea arrived. He was located in Fusan. Council began paying towards his support Y300 per year. (1904 p. 15, 41).

1905

Korean Sessions.

It was decided again to unite with other denominations upon a Thanksgiving Day, but as no date had as yet been

agreed upon with others, for ourselves, for this year only, the first Thursday in November was set.

Reformed Spelling after a long discussion was voted down.

A letter from Koreans in Hawaii asking that Presbyterian churches be started there alongside of the just established Methodist ones was received and discussed, and Dr. Moffett was appointed to visit Hawaii the next year, get the people to unite if possible upon one Church, and, if he found that impossible, to start our Church there.

The COMMITTEE ON MISSIONS was established, the first for the whole country, and the germ from which the present Foreign Mission Board grew. (See 1901 p. 17 for the first local society) Messrs. Junkin, Underwood and Moffett were elected by the English sessions, and Messrs. Kil Sun Choo, Ko Chan Ik and Sim Chui Myung from the Korean sessions. (For all of the above see Part VIII).

English Sessions.

It was decided to require a two thirds vote for the election of elders. (1905 p. 14).

Council voted to approve the publication of an edition of the Scriptures in the Mixed Script. (1905 p. 38).

The grant to the work for Japanese in Fusan was increased to ¥350 for the year, and the Japanese Church was urged to put a colporter at work to assist the pastor. (1905 p. 17, 43).

The missionaries of the Presbyterian and Methodist Missions formed a GENERAL EVANGELICAL

COUNCIL for the purpose of fellowship and mutual helpfulness. Upon an overture from Seoul Presbyterial Committee, the Presbyterian Council approved the matter. (1905 p. 21).

In 1905, a Basis of Union, stating the fundamental things that all parties hoped to secure in a union Church of all Korean Presbyterians, and the type desired; also preliminary sections of a Church Government Book, giving the law for the Supreme Court (whether Assembly, Synod or Presbytery) of the projected Church were read, amended, and laid upon the table for a year to be thought over. (1905 p. 29).

In 1905, the final answers of all of the parent Churches were received approving of the setting up of the one independent, Presbyterian Church of Korea, and the following actions were taken :—

1. That the Council meeting of 1907 be appointed for the formal organization of the Presbytery.

2. That a Committee be appointed to make the necessary arrangements for the meeting.

3. That the ordination of the first men to the ministry take place at that time and be their ordination as evangelists.

4. That the various Presbyterial Committees shall have power to moderate in Calls for any or all of these candidates as pastors of churches, and present the Calls to the Presbytery at its first session when the Presbytery may make arrangements for their induction into their charges. (1905 p. 33).

In 1905, the CONFESSION OF FAITH which was

afterwards adopted by the Presbytery in 1907 was presented, discussed and adopted by Council.

The Committee in charge of the matter in making its report said :—" In presenting the following proposed Confession of Faith, we desire to state that the Committee has not attempted to formulate a new Confession, but, after consideration of the historic Confessions, Revisions, Declarations, and Statements of Doctrine of many Presbyterian Churches in the home lands, and the Confessions adopted by Churches established on the Mission fields, has selected this one which we believe to be the one satisfactorily meeting the need for a Confession of Faith for the Presbyterian Church of Korea.

The Preamble only being changed, it is the Confession of Faith adopted last year by the recently organized Presbyterian Church of India, and we propose it in the hope that it may become the Confession of Faith not only of the Presbyterian Churches of India and Korea, but of all the Presbyterian Churches of Asia, and prove a bond of union between them. (NOTE WELL THE ABOVE. ED.) (1905 p. 34).

1906

KOREAN SESSIONS.

Dr. Moffett sent back word from Hawaii that the people there upon his solicitation had consented to unite in the one Church. (Methodist).

November 19 was set aside as Thanksgiving Day.

The first report of the Committee on Missions was referred back to them. (For the above see Part VIII).

English Sessions.

The payment for the third year's work of the Japanese pastor was arranged for, and petitions were sent to the various Presbyterian Missions in Japan asking them to send one or more of their missionary members to work for the Japanese in Korea. (1906 p. 22).

It was decided that since the Presbytery will be organized next year, hereafter there be no Korean sessions of Council, and no Korean delegates, that no non-elder delegates (Korean) be appointed next year to Presbytery, but only full members of Presbytery such as are defined by the Rules and Bylaws as having a voice and vote. (1906 p. 24).

The Basis of Union and Articles on Church Government concerning the Church's Supreme Court, as presented last year, were taken off the table and adopted.

A complete scheme of Church Government worked out in detail after the general plan of the Westminster Form of Government, and giving the laws for the Presbytery, Session, Deacon's Courts, and all other matters, was presented, amended and laid on the table for a year. (1906 p. 31).

(Note—This For mof Government was taken off the table in 1907, and considered, but it was decided that it was better not to put upon the infant Church such a wrought out Form of Government; that it was better to adopt a simpler Form embodying the principles of Presbyterian Church Government, and let the Church be freer after a few years to work out a Form suited to its needs. For

this reason, even after this Form of 1906 was translated and printed, it was not adopted by the Council for the use of the Presbytery.—Ed.)

Since the greater part of the work formerly done by the Council was to pass in 1907 to the Presbytery, a Committee was appointed to draw up Rules for the transaction of such business as might still be left for the Council to do. (1906 p. 13).

In 1906, full arrangements for the opening of the Presbytery in 1907 were made as follows:—

1. This year's Moderator (Mr. Eugene Bell) shall preach the opening sermon.

2. Next year's Moderator of the Council shall preside at the opening of the Presbytery, state succinctly the nature of the Presbytery about to be organized, its authorization, and its basis. He shall then constitute the Presbytery with prayer, after which he shall announce in suitable terms that the Presbytery has been constituted. The Presbytery shall then proceed to the election of the proper officers who shall at once take up their duties.

3. We do recommend to the Presbytery thus formed that it do immediately proceed to the examination of candidates for ordination as evangelists, certain members previously selected by the Committee on Theological Education conducting the examinations. The examinations being completed, the Presbytery shall proceed to ordain as evangelists these who are approved.

4. The Committee on Theological Education shall assign before hand to each of the probable candidates for ordination as evangelists two "parts," a sermon and an

exegesis, to be prepared in writing, and submitted to the Presbytery when it is constituted. (1906 p. 24).

The Seventh Day Adventists having begun to proselyte among the churches, a Pastoral Letter was reported as having been sent out in Pyeng An territory. (1906 P. 17).

1907

Council Actions.

In 1907, the new Rules for the use of the Council after the Presbytery shall have taken over most of the work formerly handled by Council were adopted as follows:—

1. That the ecclesiastical powers delegated to this Council by the Missions until the organization of the Presbyterian Church of Korea be transferred to the Presbytery when it is organized.

2. That after the formation of the Presbytery, the Council continue to meet for the discussion of such matters of common interest as do not come under the care of the Presbytery. (e.g. Theological Seminary, Hymnbook, Work for Japanese and Chinese in Korea, the Dictionary and Newspaper.—Ed.)

4. That the English name for the Council be the "Council of Presbyterian Missions in Korea," and the Korean name be, "Chosen Chang No Hoi Mission Hap Choong Hoi." (1908 p. 20).

In 1907, Mr. and Mrs. F. S. Curtis of the Japan Mission of the U.S.A. North Church came at the request of the Council to take charge of work among the Japanese in addition to that handled by the Japanese Church Board.

The work begun by the Council in 1904 in conjunction with the Japanese Board, however, and the subsidy of ¥300 per year granted to that work by the missionaries out of personal funds was continued.

In addition to that ¥300, the Council agreed to find the money for the house rent and travelling expenses of Mr. Curtis. (1907 p. 13). Mr. and Mrs. Curtis were made Corresponding Members of the Council. (1907 p. 11).

Two more "Presbyterial Committees" (Whang Hai and North Pyeng An) were established before Presbytery was established, making seven in all. (1907 p. 16).

The Theological Seminary at Pyeng Yang was firmly established as the PRESBYTERIAN THEOLOGICAL SEMINARY OF ALL KOREA, by the Council. (1907 p. 36).

IV. Period of the one Presbytery for all Korea.

On September 17, 1907, the Presbytery of Korea was organized in Pyeng Yang as per the preparations made above. (1907 p. 51) (Kor. Min. p. 1-5), and thus the Presbyterian Church of Korea came into being.

Officers were elected as follows:—

Rev. S. A. Moffett, D.D., Moderator.
Pastor Pang Keui Chang, Vice-Moderator.
Pastor Han Suk Jin, Clerk.
Pastor Song Nin Su, Assistant Clerk.
Rev. Graham Lee, D.D., Treasurer.

Dr. Underwood, the first clerical missionary to arrive in Korea, being in America on furlough, a cablegram was

sent notifying him of the founding of the Presbytery. (1907 p. 51) (Kor. Min. p. 8).

The Roll being called, it was found that there were present 38 missionary pastors or elders, and 40 Korean elders. Three visiting elders from America, Messrs L. H. Severance, Blair and McClure were given the privileges of the floor. (1907 p. 51, 59) (Kor. Min. p. 5).

The following men were ordained as evangelists,—Saw Kyung Jo, Han Suk Jin, Song Nin Su, Yang Chun Paik, Pang Keui Chang, Kil Sun Choo, and Yi Keui Poong. (1907 p. 52) (Kor. Min. p. 10).

The Confession of Faith and Form of Government prepared by the Council were presented, and adopted tentatively for one year. (1907 p. 51) (Kor. Min. p. 8) (Note-These are given in full in Part II).

The Board of Foreign Missions of the Church was established with twelve members, and it was decided to send one of the newly ordained evangelists, Mr. Yi Keui Poong, as a foreign missionary to the Island of Quelpart. A Thank Offering of all the churches of the country was ordered to celebrate the founding of the Church. (1907 p. 57, 59) (Kor. Min. p. 14, 16).

(Note—See the full history of this Board in Part IV)

Missonary-elect Yi Keui Poong was made a member of the Chulla Presbyterial Committee as being nearest to his place of work. (1907 p. 60) (Kor. Min. p. 21).

An application was sent to the World's Pan Presbyterian Alliance asking that our Church be put upon their Roll. Missionaries on furlough were appointed as delegates to it. (1907 p. 60-61) (Kor. Min. p. 21).

A gavel to be the property of the Presbytery, and to be used every year was presented, and the name "kotu" invented for it. (1907 p. 50, 56) (Kor. Min. p. 16).

Elder Chung Ik No presented the Presbytery with a permanent Minute Book. (1907 p. 54) (Kor. Min. p. 13).

Mr. Hugh Miller of the British and Foreign Bible Society presented the seven pastors with Testaments. (1907 p. 53) (Kor. Min. p. 10).

Letters of thanks were sent to the Churches of America, Canada and Australia announcing the founding of Presbytery. (1907 p. 61) (Kor. Min. p. 22).

Seven "Tairi Wiwon" (Sub-Presbyteries or Presbyterial Committees) were established in place of the former "So Hoi", Presbyterial Committees. They were as follows,—North Pyeng An, South Pyeng An, Whang Hai, Kyung Keui-Choong Chung, Chulla, Kyung Sang and Ham Kyung. Each was to have the same boundaries as the old Presbyterial Committees. (1907 p. 26).

Examinations of elders-elect and candidates for the ministry were turned over to the Presbyterial Committees, (1907 p. 56) (Kor. Min. p. 15), also installation of pastors (1907 p. 58) (Kor. Min. p. 19).

For the first time mileage money was regularly arranged for the expense of the commissioners, and a levy was apportioned among the churches according to the number of communicants, this "Assembly tax" of course being entirely voluntary. (1907 p. 22, 60) (Kor. Min. p. 21).

1908

Presbytery met in Seoul. Present 7 pastors, 52 elders, 30 missionaries, total 89.

The Confession of Faith and Form of Government and Rules which were adopted last year for one year were finally adopted upon the report of a sub-committee of the Church Government Committee consisting of Dr. Moffett and Pastor Han Suk Jin, but the Clerk somehow neglected to record the fact in the Minutes.

A Presbytery seal was adopted. (1907 p. 60) (1908 p. 41, 43, 47) (Kor. Min. p. 11).

The first motion was made to send out a WOMAN FOREIGN MISSIONARY to Quelpart. (1908 p. 39) (Kor. Min. p. 11).

Three delegates to the Pan-Presbyterian Alliance were appointed. (1908 p. 41) (Kor. Min. p. 14).

As no Seminary class graduated this year, there were no ordinations.

Thanksgiving Day was set for the last Thursday in November.

All of the Missions began paying towards the expenses of the Theological Seminary. Each was asked to provide certain buildings, and an endowment was asked for. (1908 p. 17). This action was taken in the Council, not by Presbytery.

1909

Presbytery met in Pyeng Yang, Present 33 missionaries, 15 pastors 70 elders, total 118.

Eight men were ordained to the ministry. Of this number, Mr. Choi Kwan Heul was selected to open a second missionary enterprise among the Koreans near Vladivostock. (1909 p. 48) (Kor. Min. p. 19, 23).

The first WOMAN MISSIONARY, other than the wife of Pastor Yi Keui Poong, was sent out, Yi Si, Sung Kwang of Pyeng Yang City. She was sent out by the women of that city and worked in Quelpart for five years, appointment being renewed from year to year. (1909 p. 40) (Kor. Min. p. 12).

The students of the Pyeng Yang College and Academy sent one of their number, Mr. Kim Hyung Chai, also and supported him there. (1909 p. 40) (Kor. Min. p. 12).

Pastor Han Suk Jin was sent to Tokio by Presbytery to minister to the Korean students there for three months. (1909 p. 49) (Kor. Min. p. 23).

The Presbytery newspaper was started with Pastor Han Suk Jin as Editor. See the plan of the paper Min. 1909 p. 35, 44, 46, 49, and Kor. Min. p. 6, 17, 20, 23. The paper was financed by selling shares of stock valued at ¥5 each. A fund of about ¥3000 was thus created. The paper was first published in Pyeng Yang.

The first set of Rules and Bylaws of Presbytery was adopted. (1909 p. 36) (Kor. Min. p. 7-8).

Council Action.

Instead of a Committee on Theological Education, a Board of Directors of the Seminary was established. (1909 p. 27).

1910

Presbytery met at Syun Chun. Present 25 pastors, 74 elders, 30 missionaries, total 129.

The newspaper office was moved to Seoul. (1910 p. 24, 29) (Kor. Min. p. 8, 13, 17)

Pastor Han Suk Jin reported on the establishment of the Korean Student Church in Tokio. (1910 p. 29) (Kor. Min. p. 16).

Elder Pak Yung 11 was sent over by Presbytery to take charge of the work in Tokio, but returned in a few months, and died. (1910 p. 28 Sec. 6) (Kor. Min. p. 14).

Pastoral Visitation Committee was ordered that year to visit Tokio. (1910 p. 34) (Kor. Min. p. 23).

Post-graduate work was begun in the Seminary. (1909 p. 15, 26).

The "Million Movement" began this year. Presbytery's various actions with regard to it are as follows,—1910 p. 22, 29 1911 p. 62, 72; 1914 p. 51. (Kor. Min. 1910 p. 5, 15; 1911 p. 29, 31; 1914 p. 28). This was a great evangelistic campaign covering the whole country, and effort to reach a million people in a year. All denominations and agencies participated, and multitudes of people heard the Gospel for the first time.

The first pastor sent to work in North Manchuria (Kando) was Kim Yung Chai. (1910 p. 28, 32) (Kor. Min. p. 14, 21).

The first Digest of the actions of the Korean Church was printed. (1910 p. 31 ordered) (Kor. Min. Appendix gives the Digest in full. This was not translated in the printed English Minutes. It contains not only Rules and Bylaws, but several sections on Church Government. It is a very rudimentary form of Digest, and happened to evolve itself by accident when the Committee was trying to codify Rules and Bylaws only, but it is a Digest nevertheless.—Ed.)

In 1910, Presbytery temporarily gave to the Presbyterial Committees the right to ordain certain men (1910 p. 31), but in 1911 this right was specifically withdrawn (1911 p. 70) (1910 Kor. Min. p. 18 and 1911 Kor. Min. p. 26).

In 1910, the date of the General Assembly was set for the first Sunday in September every year. (1910 p. 34) (Kor. Min. p. 23) (Note—See the change in 1917 to first Sunday in October.—Ed.)

In 1910, North Pyeng An Presbyterial Committee asked the Board of Missions to open work in Manchuria. Assembly referred it back to them Presbyterial Committee asking them to handle it as a Home Mission proposition. The first pastor that was sent in there to work was Kim Chin Keun. (1910 p. 28, 33) (Kor. Min. p. 14, 21).

1911

Presbytery met in Taiku. Present 29 pastors, 112 elders, 46 missionaries, total 187.

In 1911, the newspaper having gotten into difficulties, the stock holders offered to turn over the management of it (without liability for its debts) to the Presbytery, and the offer was accepted. (1911 p. 67) (Kor. Min. p. 15).

In 1911, Elder Yim Chong Soon was sent to look after the Korean Student Church in Tokio. (1911 p. 61) (Kor. Min. p. 11).

Mr. Bonwick, as representative of the Korean Religious Book and Tract Society brought it officially to the notice of the Korean Church, addressing the Presbytery in session. (1911 p. 57) (Kor. Min. p. 5).

In 1911, the first formal letter of greeting from the Church of Christ (Presbyterian) in Japan was received and replied to. (1911 p. 67) (Kor. Min. p. 22).

STEPS TOWARDS FOUNDING THE GENERAL ASSEMBLY.

Action was taken as follows,—

When General Assembly is organized, the Commissioners shall be such as are now sent to the all-Korea Presbytery i. e. ministers and elders. There shall be one of each for every five churches of a Presbytery (See 1907 Form of Govt. Art. IV. Sec. 4), it being provided that for the first year and each successive third year thereafter the Commissioners shall be not one for every five Sessions, but one for every Session as has been the custom in the one supreme all-Korea Presbytery. (1911 p. 70) (Kor. Min. p. 26).

It was decided also.

1. That next year the body meet as a General Assembly.

2. That the following seven Presbyteries be organized, North Pyeng An, South Pyeng An, Whang Hai, Kyung Keui-Choong Chung, Chulla, Kyung Sang and Ham Kyung. (1911 p. 73) (Kor. Min. p. 32).

(Note.—These are the same as the seven Presbyterial Committee (" So Hoi " and later " Tari Wiwon ") districts. —ED.)

Also it was further decided.

1. That the following seven men shall be conveners to call the seven Presbyteries together for organizing, Messrs. Cyril Ross, Choo Kong Sam, Yi Won Min, Underwood, Kim Pil Soo, Engel and Foote.

2. That these Moderators shall make fitting proclama-

tion to the ministers and Sessions in their respective regions as to the time and place of organization of the Presbytery, and the organization shall be effected before March 1 1912.

3. After the organization of the Presbyteries, the Clerks thereof shall report the fact to the Clerk of the General Assembly. Next year, each Presbytery shall report its work of the year to the Assembly in the same manner as the Presbyterial Committees have been accustomen to report.

4. Until the organization of the Presbyteries, the Presbyterial Committees shall continue to perform their duties as here-to-fore.

5. The date for the first meeting of the General Assembly shall be the first Sunday in September 1912. The present Moderator and Clerks shall officiate at the organization of the General Assembly in their respective duties. Should an emergency arise at any time previous to the date decided upon, the Moderator shall have power to convene the Assembly after suitable notice thereof has been given.

6. The territorial limits of the Presbyteries shall be the same as those of the old Presbyterial Committees (1911 p. 81) (Kor. Min. p. 43).

Division of territory.

(Note.—The whole territory of Korea is divided between the four Presbyterian and two M. E. Missions. These lines were decided upon by the missionaries after months of meetings and conference, the final agreements being signed in the Fall of 1909. There are other denominations than

these working in Korea (See Part VII), but the others recognize no boundaries.—Ed.)

Assembly from this date takes charge of any further action as to dividing territory that might be suggested by anyone. (1911 p. 79) (Kor. Min. p. 41).

Missionary Choi Kwan Heul in charge of the Presbytery's work around Vladivostock wrote suggesting the turning over of the developed work there to the M. E. Church in Petrograd. Presbytery refused the petition. (1911 p. 70) (Kor. Min. p. 27).

A Committee of Visitation of three pastors was sent to Vladivostock to counsel with Choi, one of them to stay with him for six months. (1911 p. 74) (Kor. Min. p. 32).

Sunday School Work.

A Committee on Sunday School Work was elected by the Presbytery for the first time. (1911 p. 74) (Kor. Min. p. 32).

1912

V. Period of the General Assembly.

The first meeting of the General Assembly of Chosen was held in Pyeng Yang beginning September 1, 1912.

The following were elected as officers,—

Moderator—Rev. H. G. Underwood, D.D.
Vice-Moderator—Pastor Kil Sun Choo
Clerk—Pastor Han Suk Jin
Assistant Clerk—Pastor Kim Pil Soo
Treasurer—Rev. W. N. Blair
Assistant Treasurer—Pastor Kim Suk Chang

The delegates were chosen on the principle of one minister and one elder for every session in the country.

The Roll showed 52 pastors, 125 elders, 44 missionaries, total 221. (1912 p. 29) (Kor. Min. p. 4–5).

Just as the Foreign Mission work in Quelpart was begun as a Thank Offering for the establishment of the Presbytery in 1907, so it was decided as a Thank Offering to start another Mission to the Chinese in Shantung Province at Lai Yang, and it was decided to send three pastors with their families there to open work. (1912 p. 36) (Kor. Min. p. 21).

The Thanksgiving Day offerings of all of the churches was ordered sent to the Foreign Board. (1913 p. 41) (Kor. Min. p. 29).

Missionary Choi Kwan Heul in Vladivostock, feeling that he could do more for his people in that way, went over to the Russian Church, and was dropped from the rolls. His money was taken to send two extra evangelists to Quelpart for a year. (1912 p. 35) (Kor. Min. p. 15).

Greetings were received from the Pan-Presbyterian Alliance (1912 p. 29, 31) (Kor. Min. p. 5, 8); also from the American parent Churches (1912 p. 29, 30, 45) (Kor. Min. p. 5, 41); also from the Church of Shantung (1912 p. 45) (Kor. Min. p. 41); also from the Church of Christ (Presby) in Japan. (1912 p. 29) (Kor. Min. p. 5).

Notices of the founding of the Assembly were sent to the parent Churches in America, Canada and Australia, also to the Pan-Presbyterian Alliance, and the Church of Christ in Japan. (1912 p. 30) (Kor. Min. p. 5).

The Assembly asked the Presbyterian Council to take

over full responsibility for the Korean Student Church in Tokio. (1912 p. 38) (Kor. Min. p. 26).

A new gavel and seal were adopted. (1912 p. 31, 32, 41) (Kor. Min. p. 32–33).

The Moderator and Clerk were made a Committee to appoint delegates to the Pan-Presbyterian Alliance. (1912 p. 45) (Kor. Min. p. 40).

Further action on the newspaper was taken. (1912 p. 43) (Kor Min. p. 36).

The founding of the General Assembly was ordered reported to the Government General. (1912 P. 45) (Kor. Min. p. 40).

1913

General Assembly met in Seoul. Present 38 pastors, 40 elders, 52 missionaries, total 130. (Note—this was the first Assembly on the delegate body plan of one elder for each five Sessions, hence the shrinkage.—Ed.)

The Executive Committee of the Sunday School Association was organized. (See Part IV) (1913 p. 40, 45) Kor. Min. p. 27, 35).

Dr. Baird was appointed a delegate to the Pan-Pesbyterian Alliance. (1913 p. 41) (Kor. Min. p. 30).

Pastors Pak Tai Ro, Sa Pyung Soon and Kim Yung Hoon with their families start for China as missionaries. (1913 p. 29, 38) (Kor. Min. p. 8, 25).

They were ordered not to set up a separate Church, but to co-operate with the Chinese Church. (1913 p. 38) (Kor. Min. p. 29). While on furlough, they were to be corresponding members of General Assembly. (1913 p. 40) (1915 p. 38) (Kor. Min. p. 9).

The Ham Kyung Presbytery began looking after the work around Vladivostock by sending Committees of Visitation. It asked Assembly to allow it to divert its own Thanksgiving Day offering from the work in China to the work in Vladivostock, but the request was refused that year (1913 p. 38) (Kor. Min. p. 25). In 1916, this request was granted. (1916 p. 51) (Kor. Min. p. 35).

The work in Quelpart was turned over to Chulla Presbytery to be conducted as Home Mission Work, they to hold back a part of their Thanksgiving Day collections, and be responsible for the whole cost but to conduct the work under the direction of the Foreign Board for the year. (1913 p. 38) (Kor. Min. p. 25). In 1914 and 1915, they were allowed to hold back two thirds of the offering, but they assumed full financial responsibility for the work in Quelpart. (1914 p. 41) (Kor. Min. p. 13) (1915 p. 57) (Kor. Min. p.37).

The Presbyterian Council overtured the General Assembly asking them if they would prefer to have the missionaries come as a delegate body, i.e. one in five or two in five. The overture was laid on the table for that year. (1913 p. 34, 40) (Kor. Min. p. 27). The next year, if was taken off the table, and voted down. (1914 p. 56) (Kor. Min. p. 34). In 1916, it was again discussed and again voted down, (1916 p. 44–45) (Kor. Min. p. 25) but at that time foreign missionaries were exhorted to be more faithful in their attendance, upon Assembly.

1914

General Assembly met in Chairyung. Present 46 pastors, 46 elders and 46 missionaries, total 138.

It was decided that the action making the Assembly every third year a mass body should be rescinded, and that every year it should be a delegate body. This was sent down to the Presbyteries for vote. (1914 p. 47) (Kor. Min. p. 22).

A Committee on the Manchurian Famine Relief reported. (1914 p. 57) (Kor. Min. p. 35).

The territorial limits in Manchuria between the North Pyeng An and Ham Kyung Presbyteries were set. (1914 p. 47) (Kor. Min. p. 22) (1915 p. 47) (Kor. Min. p. 19) (1916 p. 62 abbreviated) (Kor. Min. p. 40).

The date for Thanksgiving Day was finally set for the Wednesday following the third Sunday in November, the date of the arrival in Korea of the first missionary. (1914 p. 53) (Kor. Min. p. 29).

All Thanksgiving Day Offerings were ordered sent in full to the Foreign Board. (1913 p. 41) (Kor. Min. p. 29) (1916 p. 52) (Kor. Min. p. 35).

The Committee on Church Cemeteries reported its inability to get special permits for Church cemeteries. (1913 p. 32, 44) (1914 p. 54) (Kor. Min. p. 31).

1915

General Assembly met in Chun Ju. Present 60 pastors' 60 elders, 50 missionaries, total 170.

The first Committee on Compiling or Revising the Standards was appointed. (1915 p. 54) (Kor. Min. p. 32 Sec. 2).

The old Newspaper of Presbytery was pronounced dead and bankrupt, and a Committee of Receivers was appointed. The new newspaper to be published by the Tract Society was announced. (1915 p. 44, 50, 51, 53, 59) (Kor. Min. p. 14, 25, 31, 39) (1916 p. 53) (Kor. Min. p. 38).

Registration of all churches and workers at the Government General being required, Assembly appointed a Committee to prepare application blanks, and also blanks for the reporting of statistics once a year. Later they reported having 17 kinds ready for sale. (1915 p. 54) (Kor. Min. p. 32) (1916 p. 65) (Kor. Min. p. 56).

District Treasurers for the Board of Foreign Missions were appointed to assist the General Treasurer of the Board. (1915 p. 41) (Kor. Min. p. 12) (1916 p. 52) (Kor. Min. p. 35).

1916

General Assembly met in Pyeng Yang. Present 67 pastors, 67 elders, 50 missionaries, total 184.

The number of Presbyteries was increased to nine Kyung Sang being divided into North and South; and North Pyeng An with West Manchuria being divided into two, West Manchuria and the Kangkei Station field becoming a Presbytery called, "San Su," and the balance of the Presbytery remaining as before. (1916 p. 54) (Kor. Min. p. 39).

An overture changing the basis of representation in Assembly from one elder to every five Sessions to one from every seven Sessions was passed and sent down to

the Presbyteries for vote. (1916 p. 51, 57) (Kor. Min. p. 44).

The Committee on Revision of Standards was increased to fourteen members. (1916 p. 42) (Kor. Min. p. 22).

A Committee to investigate the advisability of starting a Federal Council of Koreans with the Methodists was appointed. (1916 p. 48, 57) (Kor. Min. p. 31, 44).

A Committee on Compiling of a History of the Korean Presbyterian Church was appointed, two men from each Presbytery. (1916 p. 50) (Kor. Min. p. 42).

Rally Day for Sunday Schools the first Sunday in October was adopted for the first time. (1916 p. 53) (Kor. Min. p. 38).

Greetings from the Pan Presbyterian Alliance were received, a long letter. (See Appendix of Korean Min.)

Our foreign missionaries in Shantung were given their letters of transfer to the Presbytery of Shantung. (1916 p. 57) (Kor. Min. p. 44). But the Assembly expressed the hope that, should there be any need in the future of exercising discipline over the men, that the home Assembly be consulted. (1915 p. 38) (Kor. Min. p. 30 Sec. 10 of 1916 Min.) (1916 p. 48).

The Koreans in Shanghai sent a formal request that a pastor be sent to minister to them. They had also sent a messenger the previous year. (1916 p. 51) (Kor. Min. p. 35).

Pastor Kim Pil Soo went as a fraternal delegate to the Synod of the Church of Christ in Japan.

Connection with the Theological Seminary was established by the Assembly electing three Directors to serve on its Board, there being also eight Directors elected by the

Presby. Council. A Committee on Theological Education was elected for the first time to have charge of plans fo theological education. (1916 p. 49) (Kor. Min. p. 32).

The Seminary announced that it would begin Fall as well as Spring sessions from this year if there were enough students who wanted to attend. (1916 p. 49) (Kor. Min. p. 32).

(Note.—Not enough came to fill up the required number so the Fall term was not held though the Faculty prepared for it.—ED.)

1917

The General Assembly met in Seoul. Present 76 pastors, 76 elders, 42 missionaries, total 194.

Two more Presbyteries were ordered established ; Chulla to be divided into North and South ; and Ham Kyung into North and South, North Manchuria (Kando) being attached to North Ham Kyung, but the Vladivostock field to the South Ham Kyung Presbytery. (1917 Kor. Min. p. 16-17).

A report and greetings were received from the Pan Presbyterian Alliance, and Rev. W. N. Blair was appointed a delegate to the next meeting. (Kor. Min. p. 39).

Names were invented for the various types of ministers, the name "Wiwon" for committee was changed to "Boo," and "Apportionment" was changed to "Imsa." (Kor. Min. p. 15-18).

The Book of Forms by Dr. Gale was approved as a useful book, but not officially adopted as the Assembly's only book. (Kor. Min. p. 18).

A Form for Call of Pastors was adopted. (Kor. Min.

p. 18, 75). This is the same as in the Hodge book Quest. No. 544.

The Committee on Revision of Standards reported that it was making a combination of the Westminster and 1907 Forms of Government, and that it would print it tentatively when ready; that it had ordered the Discipline and Directory Books printed, and would sell them to each of the pastors and elders, and that anyone having suggestions on them should send the suggestions to Dr. Moffett before May 31; that the two latter books would be presented for vote at the next Assembly meeting. (Kor. Min. p. 18).

Since Pastors Kim and Sa who were our missionaries in Lai Yang China have resigned, and Pak is sick and must retire, Pastors Hong Seung Han and Pang Hyo Won and Helper Kim were appointed to go in their places and take up the work with their families. (Kor. Min. p. 21). The territory assigned to us there in Lai Yang has been increased to about 60 li square. (p. 20).

The Shanghai Koreans again petitioned for a pastor. Assembly answered them by urging them to make the work there a Union Church. (Kor. Min. p. 23).

A Manual of The Foreign Board with Rules for itself and its Missions was presented and referred to a Committee to re-arrange. (Kor. Min. p. 23) (See corrected copy in Part. IV).

By the votes that had come from the Presbyteries on the overture sent down last year, representation was changed to one elder from each seven Sessions instead of each five.

Section 618 of the Hodge book was adopted for one

year as the Parliamentary Rules of the Assembly. (Kor. Min. p. 25 Sec. 5).

The fixed day of the opening of General Assembly was changed from the first Sunday in September to the first Sunday in October, and the Assembly was to declare each year before adjournment whether it would meet the following year on Saturday night for a preliminary business session or not. For special reasons, the Assembly of 1918 was allowed to meet as in the past the first Sunday in September. (Kor. Min. p. 25 Sec. 4).

To accumulate money for schools, Assembly ordered that an assessment of one sen per communicant (of course voluntary) be collected, and the amount reported to next Assembly. (Kor. Min. p. 26 Sec. 5).

The Theological Education Committee reported that Rev. Chung Tuk Saing was being sent for post-graduate work to the Theological Seminary of Kobe, and also that the following books were in preparation :—a Bible Dictionary, a Commentary, a Church History, a Theological Magazine and the new Form of Government. (Kor. Min. p. 28).

Memorial exercises were held for Dr. Underwood. (p. 36).

The plan for a Methodist-Presbyterian Federal Council of Koreans was adopted for one year. (Kor. Min. p. 32). (Also see the Rules etc. in Part IV). Each Church is to have twenty delegates.

The Ministerial Relief Board reported Rules for the Presbyteries' Boards. (Kor. Min. p. 38) (See Part IV).

It was decided that the celebrating of Tract and Bible Society Sundays was not mandatory upon any church. (Kor. Min. p. 40).

SUCCESSION OF OFFICERS OF THE CHURCH COURTS.

The Council Period (Missionaries only.)

Year	Moderator	Clerk
1893	Rev. W. D. Reynolds, D.D.	Rev. S. F. Moore
1894	Rev. W. M. Baird, Ph. D.	Rev. W. M. Junkin
1895	Rev. W. M. Junkin	Rev. D. L. Gifford
1896	Rev. Graham Lee, D.D.	Rev. N. C. Whittemore
1897	Rev. L. B. Tate	Rev. A. D. Drew, M.D.
1898	Rev. W. R. Foote	Rev. D. L. Gifford
1899	Rev. H. G. Underwood, D.D.	Rev. Eugene Bell
1900	Mr. C. C. Owen, M.D.	Rev. R. Grierson, M.D.

The Council Period (Koreans and missionaries)

	Moderator of both	Clerk of Eng. sessions	Clerk of Korean session
1901	Rev. W. L. Swallen, D.D.	Rev. W. R. Foote	Saw Kyung Jo
1902	Rev. W. D. Reynolds, D.D.	Rev. C. F. Bernheisel	Saw Kyung Jo
1903	Rev. R. Grierson, M.D.	Rev. C. F. Bernheisel	Yang Chun Paik
1904	Rev. G. Engel	Rev. C. F. Bernheisel	Choo Kong Sam
1905	Rev. S. A. Moffett, D.D.	Rev. W. F. Bull	Choo Kong Sam
1906	Rev. Eugene Bell	Rev. C. F. Bernheisel	Choo Kong Sam

The Presbytery Period (One Presbytery.)

	Moderator	Vice-Moderator	Clerk
1907	Rev. S. A. Moffett, D.D.	Rev. Pang Keui Chang	Rev. Han Suk Jin
1908	Rev. J. S. Gale, D.D.	Rev. W. D. Reynolds, D.D.	Rev. Han Suk Jin
1909	Rev. H. G. Underwood, D.D.	Rev. Yi Keui Poong	Rev. Han Suk Jin
1910	Rev. J. S. Gale, D.D.	Rev. Kil Sun Choo	Rev. Han Suk Jin
1911	Rev. W. D. Reynolds, D.D.	Rev. Yang Chun Paik	Rev. Han Suk Jin

	Asst-Clerk	Treasurer	Asst-Treasurer
1907	Rev. Song Nin Su	Rev. Graham Lee, D.D.	
1908	Rev. Kim Pil Soo	Rev. Graham Lee, D.D.	
1909	Rev. Kim Pil Soo	Rev. Graham Lee, D.D.	Kim Sung Taik
1910	Rev. Kim Pil Soo	A. M. Sharrocks, M.D.	Kim Sung Taik
1911	Rev. Kim Pil Soo	A. M. Sharrocks, M.D.	Kim Sung Taik

General Assembly Period.

	Moderator	Vice-Moderator
1912	Rev. H. G. Underwood, D.D., L.L.D.	Rev. Kil Sun Choo
1913	Rev. G. Engel	Rev. Han Suk Jin
1914	Rev. Eugene Bell	Rev. Yang Chun Paik
1915	Rev. Kim Pil Soo	Rev. S. A. Moffett, D.D.
1916	Rev. Yang Chun Paik	Rev. A. F. Robb
1917	Rev. Han Suk Jin	Rev. Hong Seung Han

	Clerk	Assistant Clerk
1912	Rev. Han Suk Jin	Rev. Kim Pil Soo
1913	Rev. Kim Pil Soo	Rev. Kim Sun Too
1914	Rev. Kim Pil Soo	Rev. Kim Sun Too
1915	Ham Tai Yung	Rev. Chang Tuk No
1916	Ham Tai Yung	Rev. Chang Tuk No
1917	Rev. Chang Tuk No	Kim Sung Taik

	Treasurer	Assistant Treasurer
1912	Rev. W. N. Blair	Rev. Kim Suk Chang
1913	A. M. Sharrocks, M.D.	Rev. Kim Suk Chang
1914	Rev. A. A. Pieters	Rev. Kim Suk Chang
1915	Rev. A. A. Pieters	Rev. Kim Suk Chang
1916	Rev. C. A. Clark, D.D.	Rev. Kim Suk Chang
1917	Rev. C. A. Clark, D.D.	Rev. Kim Suk Chang

Officers of the All-English Council since 1907.

	Moderator	Clerk	Translator of Kor. Min.
1907	S. A. Moffett, D.D.	W. D. Reynolds,, D.D.	W. D. Reynolds, D.D.
1908	W. D. Reynolds, D.D.	G. Engel	W. F. Bull
1909	A. R. Ross	W. F. Bull	C. F. Bernheisel
1910	F. S. Miller	W. F. Bull	G. Engel
1911	W. B. Harrison	W. C. Kerr	C. F. Bernheisel
1912	A. F. Robb	W. C. Kerr	C. F. Bernheisel
1913	J. N. McKenzie	R. Knox	C. F. Bernheisel
1914	J. E. Adams, D.D.	W. C. Kerr	C. F. Bernheisel
1915	W. F. Bull	W. C. Kerr	W. C. Kerr
1916	Cyril Ross	W. C. Kerr	W. C. Kerr
1917	W. B. Hunt	H. E. Blair	

PART II.

DIGEST OF DOCTRINE AND LAW.

(The Church's Constitution.)

Preface.

The original Constitution of the Korean Church which was adopted in 1907 when the one independent Presbyterian Church of Korea was founded was very brief, consisting of a very short Confession of Faith and Form of Government only. No Book of Discipline or Directory of Worship was adopted, and the Form of Government was purposely made a mere outline of the most necessary things in order that the Church might be free to develop its own ideas of Government. It was expected that after a time the Church would re-write its Constitution making it fuller and more complete.

In 1916, the General Assembly appointed a Committee of fourteen to make that revision. (1916 p. 42) (Kor. Min. p. 22).

In 1917, that Committee reported recommending approval of the Directory of Worship of the U.S.A. Church South and the Discipline Book of the U.S.A. Church North, and these two books have been translated and printed, and are being circulated for study, and they will be voted upon at the 1918 Assembly.

The Committee also reported that it was making a new Church Government Book, using as a basis the U.S.A. Northern Church's Book (which has been available to the Koreans in Chinese for many years), but writing into it many things from the Canadian, Australian, Southern and Japanese Books, besides items peculiar to Korea that have been learned by experience. (1917 p. 18-19 Kor. Min.) It is hoped that this Book will also be ready to vote upon at the 1918 Assembly.

There is no proposal to re-write the Doctrinal Standards (Confession of Faith and Catechism) as the statements given in the Preamble of those in 1907 (See below in this Part II.) have equal force now with what they had then.

This Digest of Doctrine and Law is designed to give that Constitution of 1907, and, grouped under the several items of it, to give also all actions of the All-Korea Presbytery or General Assembly explanatory or interpretative of it.

The new Constitution, which will soon be in use, is arranged in the same order as the Westminster (U.S.A. North). Form, so in this Digest the Form of Government of 1907 is first written in as a whole, and then given again in sections arranged under the chapter headings of the Westminster Book.

For convenient reference, the following list of the Chapter headings is given.

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Chapter I. The Doctrinal Standards of the Church.

I. The Confession of Faith.

This was adopted in 1907. The Committee in recommending it said, "With the Preamble only changed, it is the Confession of Faith adopted in 1903 by the indepen-

dent, national Presbyterian Church of India. We propose it in the hope that it may become the Confession not only of the Presbyterian Churches of India and Korea, but of all the Presbyterian Churches of Asia, and so prove a bond of union between us." (1905 p. 34).

Note.—The Preamble which states that the Shorter Catechism is adopted as one of the basal Standards of the Church.

THE CONFESSION OF FAITH.

Preamble—The Presbyterian Church of Korea, in adopting the following as its Confession of Faith, to be subscribed by ministers, licentiates, elders and deacons, does not thereby reject the Doctrinal Standards of the parent Churches which established the Church in Korea, but, on the contrary, commends them, especially the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as worthy exponents of the Word of God, and as systems of doctrine to be taught in our churches and seminaries, and it *adopts as the Catechism of the Church the Westminster Shorter Catechism.*

Art. I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

Art. II. There is but one God, and He alone is to be worshipped. He is a Spirit, self existent, omnipresent, yet distinct from all other spirits, and from all material things; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, truth and love.

Art. III. In the Godhead, there are three Persons, the Father, the Son, and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

Art. IV. All things visible and invisible were created by God, by the word of His power, and are so preserved and governed by Him, that, while He is in no way the Author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purposes.

Art. V. God created man, male and female, after His own image,

in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin and are brethren.

Art. VI. Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the head of the race, sinned in him, and fell with him. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life, and that which is to come.

Art. VII. To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved.

The eternal Son became true man, and so was and continueth to be true God and true man, in two distinct natures and one person forever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men, he perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy Divine justice, and reconcile men to God. He died on the Cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead, and to judge the world.

Art. VIII. The Holy Spirit, who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, and enlightening their minds in the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ, freely offered them in the Gospel, and working in them all the fruits of righteousness.

Art. IX. While God chose the people in Christ before the foundation of the world that they should be holy and without blemish before Him in love, having forecordained them unto adoption as sons through Jesus Christ, unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on them in the beloved; He maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to

believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example, and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, the chief benefits that they receive being justification, adoption into the number of the sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work, the Holy Spirit uses the means of grace, especially the Word, the Sacraments and prayer.

Art. X. The Sacraments instituted by Christ are Baptism, and the Lord's Supper. Baptism is the washing with water in the name of the Father, and of the Son, and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration, and of renewing of the Holy Spirit and of our engagements to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children.

The Lord's Supper is the partaking of the bread and of the cup as a memorial of Christ's death, and is a sign and seal of the benefits thereof to believers. It is to be observed by His people till He comes in token of their faith in Him, and His sacrifice, of their appropriation of its benefits, of their future engagement to serve Him, of their communion with Him, and with one another.

The benefits of the Sacraments are not from any virtue in them, or in him that doth administer them, but only from the blessing of Christ, and the working of His Spirit in them that by faith receive them.

Art. XI. It is the duty of all believers to unite in Church fellowship, to observe the Sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His Word, to give as God may prosper them, to manifest a Christ-like spirit among themselves, and towards all men, to labor for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

Art. XII. At the last day, the dead shall be raised, and all shall appear before the judgement seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed in Christ, and have obeyed Him shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

Form of Acceptance.

I receive and adopt the Confession of Faith of this Church as based on, and in accord with the Word of God; and I declare it to be the Confession of my faith.

Assembly Actions.

In 1907, this Confession of Faith was adopted tentatively for one year. (1907 p. 51, 53) (Kor. Min. p. 8, 11, 24).

In 1908, upon report of a Committee consisting of Dr. S. A. Moffett and Pastor Han Suk Jin, it was finally adopted, but the Clerk neglected to put the fact in the Minutes. (1908 p. 44) (Kor. Min. p. 18) (1909 p. 52) (Kor. Min. p. 27).

II. The Shorter Catechism.

Assembly Action.

In 1907, this was adopted along with the Confession as one of the basal Standards of the Presbyterian Church of Korea. See the Preamble to the Confession of Faith. In 1907, it was adopted tentatively for one year. (1907 p. 36, 51, 53) (Kor. Min. p. 8, 11, 24).

In 1908, upon report of a Committee consisting of Dr. S. A. Moffett and Pastor Han Suk Jin, it was finally adopted, but the Clerk neglected to record the fact in the Minutes. (1908 p. 44) (Kor. Min. p. 18) (1909 p. 52) (Kor. Min. p. 27).

Chapter II. The Governmental Standards of the Church.

I. The Form of Government Book and actions taken on it.

A. The Form of Government of 1907 just as adopted.

(Note.—Under "B" below, this same is given re-arranged, and with all Assembly actions.)

Article I. The Church.

Section 1. God is gathering out of every nation a great multitude in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Spirit. This company is made up of the saints of all lands and ages and is called the Holy Catholic Church. The members of this Church being known only to God, it is called the "Invisible" Church, as distinguished from the "Visible" Church, which is composed of the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Spirit, one God, blessed forevermore.

Section 2. A local church consists of a number of disciples of Jesus Christ, united under a form of Government for the worship of God, for holy living according to the Scriptures, and for the extension of the Kingdom of Christ; and assembling statedly for public worship.

Article II. Worship.

On the Lord's Day all believers shall assemble for the worship of God. Among the ordinances of worship, are prayer, praise, the reading and preaching of the Word of God, the administration of the Sacraments, the offering of gifts and the Benediction.

The Sacraments are Baptism and the Lord's Supper, which are to be administered by a minister.

Article III. Officers.

Section 1. The permanent officers of the Church are of two orders, Elders and Deacons.

Section 2. Elders are of two classes, A. the teaching and ruling elder, generally called, "Minister," and B. the ruling elder, generally termed, "Elder." They shall be male members in full communion.

Section 3. Ministers are officers set apart by ordination for the preaching of the Gospel of Christ, the administration of the Sacraments, and the government of the Church. Ministers installed over one or more churches are called "pastors;" those appointed by Presbytery to evangelistic work are called "Evangelists."

Section 4. Elders are officers elected by the members, and set apart by ordination to join with the minister in the spiritual care and government of the Church.

Section 5. Deacons are officers elected by the members, and set apart by ordination to join with the ministers and elders in the care of the poor and sick, and in the care of the finances. They shall be male members in full communion.

Section 6. Licentiates are men regularly licensed by Presbytery to preach the Gospel. They shall labor under the direction of Presbytery, and may serve as Helpers under such ministers as Presbytery shall appoint to oversee them.

Article IV. Church Courts.

Section 1. The Church administers government through Sessions, Presbyteries, and a General Assembly, which courts meet at least once a year.

Section 2. The Session.

The Session is composed of the minister or ministers and elders of a local church, and to it belong the care and government of that church.

It examines and admits persons to the catechumenate and to the communion of the church, grants and receives letters of dismission, exercises discipline, and, under counsel of the Presbytery, provides for the preaching of the Word and the administration of the Sacraments when the church is without a pastor, and it arranges for the election of elders and deacons. It elects elders as delegates to Presbytery.

Section 3. The Presbytery.

A. The Presbytery is composed of all of the ministers and one elder from each Session within a defined district.

B. To the Presbytery belongs the care and oversight of the Sessions, churches, ministers, licentiates and groups of believers not yet organized as churches within its bounds. It organizes, unites, dismisses, admits and disbands churches; retires, transfers, admits, dismisses and disciplines licentiates; ordains ministers, installs and releases pastors, and licenses licentiates; receives under its care candidates for the ministry and superintends their education; reviews the records of Sessions; gives counsel and aid to Sessions, churches and groups of unorganized believers in respect to the calling of pastors, election of officers, conduct of evangelistic, educational, and other work and of financial metters; decides references and appeals; transmits overtures and petitions to the General Assembly; deals with matters sent down by the General Assembly; maintains order, carries on evangelistic work and elects representatives to the General Assembly.

In case of dispute as to property rights in local churches, it has power to deal with the property belonging to the congregation as may seem meet and equitable to it.

C. Presbytery may provide Committees of Visitation which shall visit and counsel with groups of churches and unorganized believers concerning the calling of pastors, the supply of the pulpit and all other interests. These Committees or another Committee selected by the Presbytery shall consider the Calls presented, the question of the location of ministers and licentiates, amount of salary, and any other matters referred by Presbytery, and shall report recommendations to the Presbytery. The power of appointing of ministers-ad-interim and licentiates-ad-interim may be given to this Committee by Presbytery.

D. Ordained foreign missionaries working in connection with the Presbyterian Church of Korea shall be members of Presbytery and of the General Assembly, but, in respect to discipline and appointment by the parent Churches and their Missions, shall remain under the parent Churches by whom they were commissioned. Their connection as full members shall cease when by a two thirds vote of their number, they think it wise to withdraw, at which time the Supreme Court shall determine their relation to it as may seem best.

Section 4. The General Assembly.

The General Assembly, when organized, shall be composed of representatives elected by the Presbyteries, each Presbytery being entitled to one minister and elder for every five churches or fraction thereof.

To the General Assembly belongs the general care of all the work and interests of the Church.

It organizes, unites, divides and disbands Presbyteries, fixes their bounds and reviews their records; decides references and appeals, maintains order throughout the Presbyteries and the Church, and, in case of dispute as to property rights in local churches, it has ultimate power on appeal from Presbytery to deal with the same.

It interprets the Confession of Faith, Form of Government and Rules of the Church.

The General Assembly may also appoint Committees on Missions or other church work, and may undertake the care of Theological and other schools and Colleges.

The Church reserves unto herself the right to revise, abridge, enlarge, restate or reformulate her own Confession of Faith or Form of Government, especially with a view to closer union, if such be deemed desirable, with other evangelical Churches in Korea.

Article V. Amendments.

Amendments shall be by vote of the Presbyteries. If a majority of the Presbyteries with a two thirds vote of the entire number of votes cast in them, be in favor of an amendment, it shall become a part of the Confession of Faith or Form of Government of the Church.

Rules.

Section 1. Unorganized groups of believers connected with the Presbyterian Church in Korea shall be under the care of the Presbytery to which they locally belong; but those over which the Presbytery has not settled a minister shall be under the pastoral care of the missionary appointed by his Mission to the circuit in which they are located, and this missionary shall be a member of the Committee of Visitation for that district.

Section 2. Approval of Helpers.

Candidates for the ministry, or others who have not yet completed a course of study for the ministry, may be approved as Helpers upon examination by Presbytery.

Licentiates and approved helpers shall labor under the direction of Presbytery, or such Committee as Presbytery shall appoint. They shall have no ruling authority in the church, but, where no Session exists, may examine and receive catechumens with the consent of Presbytery.

Section 3. Election of Pastors.

The pastor shall be elected by the members of the church in full communion, after the church has received the counsel of the Presbytery from the Committee of Visitation or other authorized Committee of Presbytery. Due notice of a meeting called for this purpose shall be given. A two thirds vote shall be necessary for election, and the Call presented to the Presbytery must be signed by a clear majority of the members in full Communion.

Section 4. When a church has elected a pastor, and the Call has been approved by the Presbytery and accepted by the pastor-elect, the Presbytery shall arrange for his installation. If not already ordained, ordination by the Presbytery shall precede his installation.

Section 5. Transference of Ministers.

No minister shall be transferred from one church to another, nor shall he receive any Call for that purpose but by the permission of the Presbytery to which he belongs, and of the Presbytery of the church presenting the Call.

Section 6. Election and Ordination of Elders and Deacons.

Elders and deacons shall be elected by the members in full communion at a meeting called for that purpose with previous announcement on a Lord's Day. They shall be ordained by the minister and Session or by Presbytery, at which time they shall signify their acceptance of the Confession of Faith and Form of Government of the Church.

Section 7. Forms and Rules and Bylaws

Until such a time as the Presbyterian Church of Korea shall prepare and adopt detailed Rules and Bylaws and Forms for the ordination of officers and the administration of the Sacraments, those now in use by the parent churches are recommended as seems best for the promotion of the interests of the Church.

Section 8. Amendments.

On the recommendation of a Presbytery, these Rules may be amended by a two thirds vote of the Supreme Court, but the amendment must not be contrary to the spirit of the Confession of Faith and Form of Government.

B. The Form of Government data and Assembly actions on all of it arranged under the chapter headings of the Westminster Form of Government Book.

Chapter 1. Preliminary Principles of Presbyterianism.

Nothing on this subject was put in the 1907 Constitution, nor has there been any subsequent Assembly action on the subject.

Chapter 2. The Church.

Art. I. Secs. 1 and 2 of the 1907 F. of G. are as follows:—(It is taken from the F. of G. of the Japanese Presbyterian Church).

Section 1. God is gathering out of every nation a great multitude in which throughout the ages. He will show forth the exceeding riches of His grace and wisdom. This is the church of the living God, the body of Christ, the temple of the Holy Spirit. This company is made up of the saints of all lands and ages, and is called the Holy Catho-

lic Church. The members of this Church being known only to God, it is called the "Invisible Church", as distinguished from the "Visible Church," which is composed of the whole body on earth calling itself Christian, and acknowledging the Father, the Son, and the Holy Spirit, one God, blessed forevermore.

Section 2. A local church consist of a number of disciples Jesus of Christ, united under a Form of Government for the worship of God, for holy living according to the Scriptures, and for the extension of the kingdom of Christ; and assembling statedly for public worship.

Chapter 3. Officers of the Church.

The only action so far taken is Art. III Sec. 1, 2 of the 1907 Form of Govt. which is as follows:—

Section 1. The permanent officers of the Church are of two orders, elders and deacons.

Section 2. Elders are of two classes, (a) the teaching and ruling elder, generally called "Minister," and (b) the ruling elder, generally called "Elder". They shall be male members in full communion.

Chapter 4. Bishops or Pastors.

Art. III. Sec. 3 of the 1907 F. of G. reads as follows:—

Section 3. Ministers are officers set apart by ordination for the preaching of the Gospel of Christ, the administration of the Sacraments, and the government of the Church. Ministers installed over one or more churches are called, "Pastors"; those appointed by Presbytery to evangelistic work are called, "Evangelists".

ASSEMBLY ACTIONS.

There are the following other kinds of ministers,—

(1) "Chunim" ministers are installed sole pastors of churches.

(2) "Tongsa" are Co-pastors with a missionary.

(a) "Wiim Tongsa" are installed Co-pastors.

(b) "Imsi Tongsa" are Stated supply Co-pastors.

(3) "Imsi Moksa" are stated supply.

(4) "Mooim Moksa" are ministers without charge.

(5) "Pitaik Moksa" are pastors-elect.

(6) "Yi Myung Moksa" are ministers in transitu.

(7) "Chunto Moksa" are evangelists to untouched regions.

(8) "Sunkyosa" are ministers to foreign lands and peoples.

(9) "Chipang Moksa" are pastors-at-large of a number of weak churches who cannot call a pastor.

(10) "Yangno Moksa" is a pastor Emeritus.

(11) "Toi Ro Moksa" is an Honorably Retired pastor.

(12) The name for assistant pastor is not decided. (1917 Kor. Min. p. 16).

CHAPTER 5. RULING ELDERS.

The only action so far taken is Art. III Sec. 4 of the 1907 Form of Govt. which is as follows:—

Section 4. Elders are officers elected by the members,

and set apart by ordination to join with the ministers in the spiritual care and government of the Church.

Chapter 6. Deacons.

In the 1907 F. of G. Art. III Sec. 5 is the following:—

Section 5. Deacons are officers elected by the members, and set apart by ordination to join with the ministers and elders in the care of the poor, and the sick, and in the care of the finances. They shall be male members in full communion.

Assembly Actions.

1. In unorganized congregation.

Deacons shall not be ordained in unorganized congregations. (1912 p. 40) (Kor. Min. p. 31 Sec. 12).

2. In organized congregations.

As far as possible deacons shall be ordained in all organized congregations. (1907 p. 56) (Kor. Min. p. 15).

Chapter 7. Ordinances of a particular church.

The only action so far taken is Art. II of the 1907 F. of G. which is as follows:—

Art. II. On the Lord's Day, all believers shall assemble for the worship of God. Among the ordinances of worship are prayer, praise, the reading of and preaching of the Word of God, the administration of the Sacraments, the offering of gifts and the Benediction.

The Sacraments are Baptism and the Lord's Supper, which are to be administered only by a minister.

Chapter 8. Church Government in General.

The only action so far taken is Art. IV. Sec. 1 of the 1907 F. of G. which is as follows:—

Section 1. The Church administers government through Sessions, Presbyteries, and a General Assembly, which courts shall meet at least once a year.

Chapter 9. The Session.

In the 1907 F. of G. Art. IV Sec. 2 is the following:—

Section 2. The Session is composed of the minister or ministers and elders of a local church, and to it belong the care and government of that church.

It examines and admits persons to the catechumenate and to the Communion, grants and receives letters of transfer and dismission, exercises discipline, and, under counsel of the Presbytery, provides for the preaching of the Word, and the administration of the sacraments when the church is without a pastor, and arranges for the election of elders and deacons. It elects elders as delegates to Presbytery.

Assembly Actions.

1. Session Rolls.

In the Rolls of Session, after women's names, the family name of herself and her husband's or other male relative's name shall be inscribed. (1916 p. 59) (Kor. Min. p. 47).

2. Church Letters.

(a) The giving of church letters is the duty of the Session, but in places where there is no Session, the

Yungsoos or Helper may give a letter, but must at once notify the pastor in charge of the fact.

(b) In giving a letter to a person under suspension, the discipline shall be mentioned so that the receiving Session may re-instate the person if he shows repentance. (1910 Kor. Min. Appendix p. 20).

3. Admission requirements.

(a) A man having a concubine shall not be received as a catechumen. (1908 p. 42) (Kor. Min. p. 15).

(b) The name "Wonip" shall be used for seekers, "Haksup" for catechumens, and "Kyoin" for communicants. (1910 p. 34) (Kor. Min. p. 23).

(c) No man can be baptised whose business keeps him from observing the Sabbath. (1911 p. 67)(Kor. Min. p. 22).

4. Church Workers.

(a) All Helpers, Yungsoos, and schoolteachers shall be chosen by the Session. (1910 Kor. Min. Appendix p. 19).

(b) The electing of Yungsoos and limiting their time of service is referred to the Sessions, and, where there is no Session, to the pastor in charge. (1913 p. 42 Sec. 4) (Kor. Min. p. 31).

5. Elders sitting on the rostrum.

The question of elders sitting on the rostrum with the pastor during services is left to the individual Sessions. (1912 p. 41) (Kor. Min. p. 32).

6. Abolishing curtains in the churches.

As to taking away of the curtain between the men and women's sides of the church, it is not politic to do so

generally now, but the whole matter is left to the Sessions to be decided according to local circumstances. (1913 p. 41) (Kor. Min. p. 29 Sec. 4).

7. Dealing with those who go to the Adventists.

Those who are misled by the Seventh Day Adventists, and say that their teaching is correct, or who go over to them shall be dealt with as follows :—

(a) The Session is to admonish them if they say that the teaching is correct, and, if those who say this are church officers, they shall be removed from office.

(b) In case of those who have actually gone over to the Adventists, the Session should try strong urging, and, if they still do not heed, they shall be dropped from the church rolls. (1915 p. 54) (Kor. Min. p. 31 Sec. 1).

8. Death Anniversaries.

Although the anniversary of the death of a parent is a day of special sadness to the son, the preparing of food and inviting guests on that day is not proper, and the Session should admonish, and, if it feels that sin has been committed, should use discipline. (1915 p. 55) (Kor. Min. p. 34).

9. "Adopted brothers and sisters".

As apart from the nurture of helpless orphans, the whole Church has the name of being one Body, there is no necessity for making close associations under the name of "adopted brothers and sisters", and this is forbidden. (1915 p. 55) (Kor. Min. p. 33 Sec. 4).

10. Abolishing of a Session.

A church that has had an elder, and has lost him by death or removal, and is now without an elder, shall not be counted among "organized" churches. (1913 p. 43) (Kor. Min. p. 32).

11. Marriage questions.

(a) Marriages shall not be contracted with non-Christians.

(b) Marriages must be discussed with the local pastor, elder or Helper.

(c) The taking into the home of a child to be raised as a future daughter-in-law or son-in-law is forbidden. (1910 Appendix p. 20 of Kor. Min.)

(d) The minimum age for marriage engagements and ceremonies shall be full 17 years for the boy, and full 15 years for the girl. (1914 p. 53) (Kor. Min. p. 29 Sec. 3) (Re-affirmed in 1917 Kor. Min. p. 17).

(e) In the case of a married couple living apart, the Session shall make every effort to restore harmony, and then act as the case demands. (1915 p. 54) (Kor. Min. p. 32).

(f) There is an official Marriage Certificate adopted by the Assembly. (1911 p. 68) (Kor. Min. p. 34 Sec. 13).

(g) How long a person shall be under suspension for marrying a non-Christian is left for the Session to decide. (Kor. Min. 1917 p. 17 Sec. 8).

(h) Marrying with Roman Catholics is dangerous, and Sessions should urge members not to do so. If it has already been done, they must endeavor to keep the parties from falling into sin. (Kor. Min. 1917 p. 15 Sec. 1).

Chapter 10. The Presbytery.

In the 1907 F. of G. Art. IV. Sec. 3, the following was adopted :—

Section 3. The Presbytery.

(a) The Presbytery is composed of all the ministers and one elder from each Session within a defined district.

(b) To the Presbytery belongs the care and oversight of the Sessions, churches, ministers, licentiates, and groups of believers not yet organized as churches, within its bounds.

It organizes, unites, dismisses, admits and disbands churches; retires, transfers, admits, dismisses and disciplines licentiates; it ordains ministers, installs and releases pastors and licenses licentiates; receives under its care candidates for the ministry, and superintends their education; reviews the records of Sessions; gives counsel and aid to Sessions, churches and groups of unorganized believers in respect to the calling of pastors, election of officers, conduct of evangelistic, educational, and other work, and of financial matters; decides references and appeals; transmits petitions and overtures to the General Assembly; deals with matters sent down from the General Assembly; maintains order, carries on evangelistic work, and elects representatives to the General Assembly.

In case of disputes as to property rights in local churches, it has power to deal with the property belonging to the congregation as may seem meet and equitable to it.

(c) Presbytery may provide Committees of Visitation which shall visit and counsel with groups of churches and

unorganized believers concerning the calling of pastors, the supply of the pulpit and all other interests.

These Committees or a Committee selected by the Presbytery shall consider the Calls presented, the question of location of ministers and licentiates, amount of salary, and any other matters referred to it be Presbytery, and they shall report recommendations to Presbytery. The power of appointing ministers and licentiates ad interim may be given to this Committee by Presbytery.

(d) Ordained foreign missionaries working in connection with the Presbyterian Church in Korea shall be members of Presbytery and of General Assembly, but, in respect to discipline and the appointment by the parent Churches and their Missions, shall remain under the care of the Churches by whom they were commissioned.

Their connection as full members shall cease when by a two thirds vote of their number they think it wise to withdraw, at which time, the Supreme Court shall determine their relation as may seem best.

Under the section on "Rules" Sec. 1 of the 1907 F. of G. is also given the following:—

Section 1. Unorganized groups of believers connected with the Presbyterian Church of Korea shall be under the care of Presbytery to which they locally belong; but those over which the Presbytery has not settled a minister shall be under the pastoral care of the missionary appointed by his Mission to the circuit in which they are located, and this missionary shall be a member of the Committee of Visitation for that circuit.

(Note.—These sections on foreign missionaries are likely

to be radically changed in the new Form of Govt. now being written.—ED.)

ASSEMBLY ACTIONS.

1. Foreign Missionaries' assignments.

All missionaries are asked to report to Presbytery their evangelistic assignments as made by their Missions. (1911 p. 79) (Kor. Min. p. 41).

2. Called Meetings.

Called meetings of Presbytery may be held at any time, but only such business may be transacted in them as was announced in the call. (1912 p. 41) (Kor. Min. p. 32 Sec. 2).

The Moderator shall send at least 15 days notice of a Called Meeting to every Session and minister. (1915 p. 55) (Kor. Min. p. 33 Sec. 1).

3. Quorum.

Three ministers and two elders shall constitute a quorum. (1914 p. 53) (Kor. Min. p. 30) (1915 p. 55, (Kor. Min. p. 33).

4. Presbyterial Committees ("Tairiwiwon").

Presbyteries shall not set up Presbyterial Committees in parts of their field. (1912 p. 41) (Kor. Min. p. 31).

5. Oversight of Helpers.

Presbyteries shall have oversight of Helpers, but may commit this oversight to Sichal Committees or Sessions. (1912 p. 42) (Kor. Min. p. 33 Sec. 5).

6. "Totanghoi."

Totanghoi (i.e. Super-Sessions formed within the large cities by representatives from each of the Sessions in the city assembled for mutual advice and decision concerning union schools, and various union movements) have no ruling powers, but simply the powers of conference and suggestion on matters referred to them by the Sessions. (1911 p. 70) (Kor. Min. p. 26).

7. "Yungsoohoi" and "Choichikhoi."

"Yungsoohoi" (i.e. associations of the unordained embryo elders in a district), and "Choichikhoi" (i.e. associations of the Yungsoos, deacons and other officers of a local church or district) are not ruling bodies, and have no relation to Presbytery, and cannot act for Presbytery, but have a relation only to the local pastors and Visitation Committees. (1912 p. 42) (Kor. Min. p. 33 Sec. 4).

8. Pastors without charge.

Pastors without charge shall have only the powers of corresponding delegates in Presbytery with no vote. (1910 Kor. Min. Appendix p. 19) (1915 p. 50).

9. Sessional Records.

The examination of Sessional Records annually shall also include examination of the rolls of communicants and catechumens. (1913 p. 40) (Kor. Min. p. 30 Sec. 7).

10. Assisting Theological Students.

The matter of assisting students for the ministry through their course financially is referred to the Presbyteries. (1915 p. 55) (Kor. Min. p. 33 Sec. 3).

11. Directors of Religious Propaganda.

Only ministers can be Directors of Religious Propaganda. (1916 p. 44) (Kor. Min. p. 24 Sec. 1).

12. Ministerial Relief.

The work of Ministerial Relief shall be committed to the separate Presbyteries. (1913 p. 32, 46) (Kor. Min. p. 13, 38).

A. Boards shall be created in each of the Presbyteries.

B. The Presbyteries shall have charge of these Boards.

C. The Presbyteries shall appoint a special day for taking up offerings for these Boards.

D. Each shall receive these offerings, and expend them in accordance with the decision of the Presbytery.

E. The Assembly's Committee shall draw up Rules and Regulations for these Boards relative to the proper age at which to grant benefits, and the amount of such benefits. (1914 p. 55) (Kor. Min. p. 32) (1916 p. 62) (Kor. Min. p. 51).

Rules for the Boards adopted in 1917.

1. Honorably retired ministers who are unable to work, who have no children able to support them, and whose local churches cannot care for them, must be helped, and, according to circumstances, this help may be given either monthly or annually.

2. Any minister, irrespective of his age, must be helped if, because of sickness, he is disabled.

3. Inquiry should be made in each case as to whether there is a place for the man in the home of some of his relatives.

4. For the purpose of working out uniform policies, the Boards shall each report its plans to the Assembly's Committee. (Kor. Min. 1917 p. 38).

13. Installing Stated-supply Pastors.

Stated-supplies (i.e. pastors temporarily looking after work without a regular Call from the church) and temporary Stated-supply Co-pastors (co-pastors who are invited by the regular pastor to assist him, but without a Call from the congregation) shall not be installed, but pastors in full charge and regular called Co-pastors shall be installed. (1914 p. 53 Eng. trans. wrong) (Kor. Min. p. 30).

14. Powers of Committees of Visitation.

As to the giving of ad interim authority to the Committees of Visitation in the matter of pastoral Calls, since it is not necessary, and is dangerous to the peace of the Church, it is not granted, but, every time that a pastor is to be called, the church shall prepare for it by conferring with its own Committee of Visitation. (1916 p. 44) (Kor. Min. p. 25).

Chapter 11. The Synod.

No action was taken on this in 1907, nor since, and it is likely that there will be no provision made for it in the new Form of Government.

Chapter 12. The General Assembly.

In the 1907 F. of G., Art. IV. Sec. 4, the following was adopted :—

Section 4. The General Assembly, when organized, shall

be composed of representatives elected by the Presbyteries, each Presbytery being entitled to one minister and one elder for every five churches or fraction thereof.

To the General Assembly belongs the general care of all of the work and interests of the whole Church.

It organizes, unites, divides, disbands Presbyteries, fixes their bounds, and reviews their records; decides references and appeals, maintains order throughout the Presbyteries and the Church and, in case of dispute as to property rights in local churches, has ultimate power on appeal from Presbytery to deal with the same.

It interprets the Confession of Faith, Form of Government, and Rules of the Church.

The General Assembly may also appoint Committees on Missions, or other Church work, and may undertake the care of Theological and other schools and colleges.

The Church reserves unto herself the right to revise, abridge, enlarge, restate, or re-formulate her own Confession of Faith or Form of Government, especially with a view to a closer union, if such be deemed desirable, with other evangelical Churches in Korea.

Assembly Actions.

1. Representation.

The above section on representation is amended to read, "One minister and one elder for every seven Sessions or fraction thereof" (1916 p. 57) (Kor. Min. p. 44) (1917 Kor. Min. p. 23).

2. Division of territory.

All divisions of territory hereafter with other denominations shall be made by the General Assembly. (1911 p. 79) (Kor. Min. P. 41).

3. Status of the Church's foreign missionaries.

The Korean foreign missionaries when at home on furlough shall be corresponding members of Assembly. (1913 p. 40) (Kor. Min. p. 29 Sec. 1).

They shall take their letters of transfer to the Chinese Presbytery. (1916 p. 57) (Kor. Min. p. 44).

Though they take their letters of transfer, the Assembly expresses that should it ever be necessary in the future to use discipline that the home Assembly will also be consulted. (1916 p. 48) (Kor. Min. p. 30).

4. Overtures from individuals.

General Assembly shall not receive overtures from individuals upon general matters, though an individual may present an overture upon a private matter. (1913 p. 43) (Kor. Min. p. 32 Sec. 10).

5. Pan-Presbyterian Alliance.

In 1907, membership in this was taken, and since then year by year delegates have been sent and greetings received. (See the index of this book for items).

6. Holding of Church Property.

Since 1913, a Committee of General Assembly has been seeking a charter by which the property of the Church might be safely held. (1913 p. 47) (Kor. Min. p. 39).

In 1914, by advice of an attorney, it was decided to apply for a charter separately for each Presbytery as the Presbytery territories coincided with the Judicial Districts of the national Courts. (1914 p. 36-39) (Kor. Min. p. 8-10).

Elaborate plans were then described in the Minutes as to how the Presbyteries should proceed. See those Minutes.

In 1915, South Pyeng An Presbytery was ordered to put in its petition first through the Assembly's Committee, and other were to follow later. (1915 p. 53) (Kor. Min. p. 31).

In 1916 and 1917, the Committee reported the Government as not having decided what form of charter should be given.

7. Advisory Council with the Methodists.

An overture in 1913 sent in by an individual was laid on the table as being premature. (1913 p. 42).

In 1916, upon an overture of suggestion from the missionary body, a Committee was appointed to confer with a similar Committee of the Methodist Conference, to consider the advisability of having such a Council, (1916 p. 48, 57) (Kor. Min. p. 31, 44).

In 1917, the Council was ordered established tentatively for one year and temporary Rules were adopted for it. (1917 Kor. Min. p. 32, 84) (See Rules in Part III. of this book p. 102)

8. Foreign missionary representation in Assembly.

In 1913, the Presbyterian Council overtured the General Assembly asking them if it was their desire that the

missionaries attend the Assembly only as a delegate body, one in five or two in five, as per the plan for the Korean delegates. After long discussion, the overture was laid on the table for a year. The next year, it was taken up and voted "Nay." (1913 p. 40) (Kor. Min. p. 27) (1914 p. 57) (Kor. Min. p. 34).

In 1916, this action was re-affirmed, but foreigners were exhorted to attend the Assembly meetings more faithfully, and the Clerks of Presbyteries were ordered to report to the Assembly Clerk the number of the foreigners in their district who expected to attend any given Assembly.)1916 p. 44-5) (Kor. Min. p. 25).

Chapter 13. Electing and ordaining Elders and Deacons.

In the 1907 F. of G. "Rules" Sec. 6, the following was adopted.

Section 6. Election and ordination of elders and deacons. Elders and deacons shall be elected by the members in full communion at a meeting called for that purpose with previous announcement on a Lord's Day. They shall be ordained by a minister and Session, or by Presbytery, at which time they shall signify their acceptance of the Confession of Faith and Form of Government of the Church.

Assembly Actions.

1. Permission to elect and ordain.

Each church has the power of electing more elders, but as yet permission to elect and ordain should be received from the Presbytery. (1912 p. 41) (Kor. Min. p. 32 Sec. 3).

2. Vote on elders.

A two thirds vote shall be required to elect an elder. (1915 p. 55) (Kor. Min. p. 33) (1904 Council p. 48).

3. Wife a Roman Catholic.

Whether a man whose wife is a Roman Catholic is eligible to the eldership is left in each case to the Presbytery to decide. (Kor. Min. 1917 p. 17 Sec. 7).

Chapter 14. Licensing candidates to preach.

In the 1907 F. of G. "Rules" Sec. 2, the following was adopted :—

Section 2. Approval of Helpers,—Candidates for the ministry or other who have not yet completed a course of study for the ministry may be approved as Helpers by Presbytery.

Licentiates and approved Helpers shall labor under the direction of Presbytery, or such Committee or minister as Presbytery may appoint. They shall have no ruling authority in the Church, but, where no Session exists, may examine and receive catechumens with the consent of Presbytery.

Assembly Actions.

1. Oversight of Helpers.

Presbyteries shall have oversight of Helpers, but may commit this oversight to Visitation Committees or Sessions. (1912 p. 41) (Kor. Min. p. 33 Sec. 5).

Chapter 15. Electing and ordaining pastors.

In the 1907 F. of G. "Rules" Secs. 3 and 4, the following was adopted :—

Section 3. Election of pastors.

The pastor shall be elected by the members of the church in full communion, after the church has received the counsel of the Presbytery from the Visitation Committee or other authorized Committee of Presbytery. Due notice of the meeting called for this purpose shall be given. A two thirds vote shall be necessary for election, and the Call presented to the Presbytery must be signed (So says the Korean copy.—Ed.) by a clear majority of the members in full communion.

Section 4. When the church had elected a pastor, and the Call has been approved by the Presbytery, and accepted by the pastor-elect, the Presbytery shall arrange for this installation.

Assembly Actions.

1. Unorganized churches and a Call.

Unorganized churches shall not be allowed to call pastors. (1910 p. 25) (Kor. Min. p. 9 Sec. 4).

2. Approval of the Visitation Committee.

As to the giving of ad interim authority to the Committees of Visitation in the moderating of Pastoral Calls, since it is not necessary and is dangerous to the peace of the Church, it is not granted, but every time that a pastor is called, the church shall prepare for it by conferring with their Visitation Committee. (1916 p. 44) (Kor. Min. p. 25 Sec. 2).

3. Number of churches to one pastor.

The number of churches over which one pastor shall be installed is not in the province of the Assembly to decide,

but it thinks that a pastor should have but one congregation, but, if necessity demands, the number should not exceed four. (1913 p. 40-41) (Kor. Min. p. 31-32 Sec. 5).

4. Salary of pastors.

A church should not be allowed to call a pastor if it is not able to provide a monthly salary of ¥15, and they shall be exhorted to make it ¥20 or more. (1911 p. 78) (Kor. Min. p. 40 Sec. 35).

In reference to the salaries of individuals the whole matter is left to the Presbyteries. (1913 p. 42) (Kor. Min. p. 31 Sec. 3).

Chapter 16. Translation or removal of a pastor from one charge to another.

In the 1907 F. of G. "Rules" Sec. 5, the following was adopted:—

Section 5. Transference of ministers.

No minister shall be transferred from one church to another, nor shall he receive any Call for that purpose but by the permission of the Presbytery to which he belongs and of the Presbytery of the church presenting the Call.

Assembly Actions.

1. Getting the Visitation Committee's consent.

As to the giving of ad interim authority to the Visitation Committees to moderate in Calls, since it is not necessary and would be dangerous to the peace of the Church, it is not granted, but, every time that a pastor is called, the church shall prepare for it by consulting their Visitation Committee. (1916 p. 44) (Kor. Min. p. 25 Sec. 2).

Chapter 17. Resigning a pastoral charge.

No action has been taken on this either in the 1907 Constitution or since.

Chapter 18. Missions.

In the 1907 F. of G. under "General Assembly," the statement is made, "Assembly may appoint Committees on Missions."

Assembly Actions.

As to the actions taken with regard to Missions from the beginning, see the index of this book under, "Missions." As to its rules and history, see Part IV of this book Chap. 1.

Chapter 19. Moderators.

Chapter 20. Clerks.

As to these two items, see the actions taken in the Assembly's Rules and Bylaws, and its Parliamentary Rules as given in Part III Chaps. 1 and 2 of this book.

Chapter 21. Vacant congregations.

No action has ever been taken on this subject except those actions under "Presbytery" as given above where it is stated that Presbytery has charge of all churches organized and unorganized, and counsels with them as to the supply of the pulpit, calling of pastors, election of officers and all other work; and that it looks after them by means of Committees of visitation.

Chapter 22. Commissioners to the General Assembly.

Under "Assembly" above, it is stated that they are to

be chosen by the Presbyteries, one minister and one elder for every seven organized churches or fraction thereof within its boundaries.

Under Rules and Bylaws of General Assembly in Part III Chap. 1 below of this book Art. VI, provision is made for their expenses.

Chapter 23. Societies within the churches.

No action has been taken specifically upon this subject, but it is taken for granted that Sessions, Presbyteries and the Assembly, under their general powers, control of this also.

Chapter 24. Amendments.

In the 1907 F. of G. Art. V, the following was adopted :—

Art. V. Amendments shall be by vote of the Presbyteries. If a majority of the Presbyteries with a two thirds vote of the entire number of votes cast in each shall vote in favor of an amendment, it shall become a part of the Confession of Faith or Form of Government of the Church.

In the 1907 F. of G. "Rules" Sec. 8 the plan of amending the "Rules" is adopted as follows :—

Section 8. On the recommendation of a Presbytery, these Rules may be amended by a two thirds vote of the Supreme Court, but the amendments must not be contrary to the spirit of the Confession of Faith and Form of Government.

EXTRA BLANKET SECTION COVERING ALL OMISSIONS.

In the 1907 F. of G. "Rules" Sec. 7 in the Korean copy, Sec. 8 in the English copy, the following was adopted :—

Section 7. Forms and Rules and Bylaws.

Until such a time as the Presbyterian Church of Korea shall prepare and adopt detailed Rules and Bylaws and Forms for the ordination of officers, and the administration of the Sacraments, those now in use by the parent Churches are recommended for use as seems best for the promotion of the interests of the Church.

II. Book of Discipline and Digest items.

In the 1907 Constitution, no Book of Discipline was adopted and except for the items included under the general powers of Sessions, Presbyteries and the General Assembly, and the general provisions of the BLANKET SECTION ("Rules" Sec. 7) no action whatever was taken on the matter.

Assembly Actions.

The following actions which are given in full above in the Digest of the Assembly actions on "Sessions" have been taken on matters of discipline :—

1. Giving of Church Letters.
2. Those going over to the Adventists.
3. "Adopted brothers and sisters."
4. Death anniversaries.
5. Marriage matters.

For all of the above items, the full text with reference to the page and verse of the original Minutes is given under "Sessions" in the Digest, which please see.

III. Directory of Worship Book and actions on it.

In the 1907 Constitution, no Directory of Worship Book was adopted, and no action taken except that of the BLANKET SECTION ("Rules" Sec. 7) which said that, until the Church shall have adopted a Directory Book of its own, it shall use the Forms etc. of the parent Churches.

ASSEMBLY ACTIONS.

The following named actions have been taken by the General Assembly since 1907. They are given in full (with references to the page and verse of the original Minutes) above in the Digest of the Form of Government under the subject of "Sessions" which please see.

1. Elders sitting on the rostrum.
2. Abolishing the dividing curtain in churches.
3. Marriage certificates.

PART III.

DIGEST OF RULES AND BYLAWS OF EVERY SORT.

CHAPTER I. RULES AND BYLAWS OF THE GENERAL ASSEMBLY.

(Re-codified and re-affirmed in 1917). (p. 24, 76).

ART. I. OFFICERS.

1. Moderator.
2. Vice-Moderator.
3. Clerk.
4. Assistant Clerk.
5. Treasurer.
6. Assistant Treasurer. (1909 p. 36) (Kor. Min. p. 7 Sec. 2).

ART. II. COMMITTEES.

1. Permanent Committees.
   (1) Church Government Committee, composed of nine members, one third of whom go off annually. (1911 p. 68) (Kor. Min. p. 23 Sec. 2).
   (2) Rules and Bylaws Committee, composed of nine members, one third of whom go off annually. (1909 p. 37) (Kor. Min. P. 8 Sec. 2) (Kor. Min. 1910 Appen. p. 17).
   (3) Finance Committee, composed of seven members of whom the Treasurer is one ex officio, and the others are elected one third annually. (1909 p. 37) (Kor. Min. p. 8 Sec. 2) (1910 Kor. Min. Appen. p. 17).
   (4) Education Committee of fifteen members, one third of whom go off annually. (1909 p. 37, 8) Kor. Min. p. 8, 10) (1914 P. 54) (Kor. Min. p. 31).

A. It shall report annually to the Assembly, being considered as a Board.

B. Powers of the Committee.—It shall have full authority over all schools within the Presbyterian Church of the whole country, as to Curriculum, Regulations, Recommendations, Reports, Daily Schedule, Oversight, Visitation and Finances.

C. There shall be an Executive Committee of five, three living at Pyeng Yang and two at Seoul, all members of Sessions. (1909 p. 42) (Kor. Min. p. 15).

D. Each Presbytery shall establish branch Educational Committees which shall co-operate with the Executive Committee. (1916 P. 40) (Kor. Min. p. 19 Sec. 4).

(5) Foreign Board.

A. Shall be composed of 21 members, at least one from each Presbytery. One third shall be elected annually. (1909 P. 37) (Kor. Min. p. 8 Sec. 2) (1907 p. 57) (Kor. Min. p. 16) (1913 P. 38) (Kor. Min. p. 25) (1912 p. 36) (Kor. Min. p. 22).

B. The Officers of the Board shall be Chairman, Secretary and Treasurer.

C. The Board shall meet once a year, and, if necessary, the Presbytery shall pay the member's travel money. If the regular delegate cannot go, his Presbytery shall send a substitute.

D. The Board shall send out a letter concerning the Thanksgiving Day offering, and shall urge that the offering of that day be wholly sent to the Board. (1913 p. 41) (Kor. Min. p. 29 Sec. 2).

E. Thanksgiving Day shall be the Wednesday after the third Sunday in November, the day of the first arrival of missionaries in Korea. (1914 P. 53) (Kor. Min. P. 29 Sec. 2).

F. Home Mission work shall be under the charge of the Home Boards of the several Presbyteries. (1913 P. 31) (Kor. Min. P. 12) (See Part IV Chaps. 1, 3 of this Digest).

(6) Sunday School Committee of nine members, one third of whom go off each year. (1911 P. 74) (Kor. Min. P. 32 Sec. 5) (1913 P. 29, 41) (Kor. Min. P. 30 Sec. 5) (1914 P. 57) (Kor. Min. P. 34) (See Part IV Chap. 5 of this Digest).

(7) Newspaper Committee of six members, one third of whom go off each year.

(8) Theological Education Committee of nine members, one third of whom go off each year.

A. This Committee shall consult with the Directors in charge of the Seminary established by Council, and shall report to the Assembly concerning matters which concern it.

B. Three members of this Committee shall be elected as Directors of the Council's Seminary, to sit with the eight foreign Directors. (1916 P. 38, 49) (Kor. Min. P. 16, 32).

2. Temporary Committees.

(1) Overtures Committee.

A. Shall be composed of seven members, of whom two must be former Moderators of the Assembly. (1909 P. 37) (Kor. Min. P. 8. Sec. 2) (1910 Kor. Min. Appen. P. 17 Sec. 3).

B. This committee shall be appointed by the incoming Moderator in the forenoon of the first day.

(2) Statistics Committee.

A. The Statistician of the Assembly together with one member of the Statistics Committee of each Presbytery shall constitute a Committee on Statistics. If the Statistician of any Presbytery should not be a delegate to Assembly, the Clerk of that Presbytery shall be responsible for its statistics.

B. The Assembly's Statistician shall be chosen just before adjournment.

C. The Statistician of Assembly shall print the blanks for gathering statistics and send them to each Presbytery at least three months before the meeting of Assembly.

D. Each Statistician of Presbytery shall send the sheet for his Presbytery to the Assembly Statistician at least fifteen days before the meeting of Assembly. (1912 P. 40) (Kor. Min. P. 29 Sec. 2-4).

(3) Nominations Committee.

A. Shall be composed of the Moderators and clerks of the Presbyteries.

B. If the above are not delegates to Assembly, the Presbytery Moderator shall appoint a substitute from among his Presbytery's delegates. (1912 P. 40) (Kor. Min. P. 30 Sec. 5) (1914 P. 53) (Kor. Min. P. 30 Sec. 8).

C. When making nominations, members who are not delegates to that particular Assembly may be nominated. (1915 P. 56) (Kor. Min. P. 34 Sec. 17).

D. The Nomination Committee shall nominate only the number to be elected, and they shall be elected by acclamation, not by ballot. (1916 P. 58) (Kor. Min. P. 20 Sec. 2, also P. 46, Sec. 5).

(4) Presbyterial Records Examining Committees of two each shall be appointed by the Moderator. (1909 P. 37) (Kor. Min. P. 8) (1910 Kor. Min. Appendix P. 17).

(5) Arrangements Committee of six of whom one shall be the Assembly Clerk and the others chosen by the Moderator from the place where the next Assembly is to be held. (1907 P. 58) (1909 P. 37) (Kor. Min. P. 8) (1910 Kor. Min. Appen. P. 18).

(6) Committee on Absences of two appointed by the Moderator. (1914 P. 50) (Kor. Min. P. 27).

(7) Announcement Committee of one appointed by the Moderator.

3. Special Committees.

(1) Ministerial Relief Committee.

A. If there are pastors needing assistance, each Presbytery shall look after its own.

B. A Board of Ministerial Relief shall be established in each.

C. The several Boards of Ministerial Relief shall be managed by their Presbyteries.

D. Each Presbytery shall decide upon a day to take offerings for the Ministerial Relief Boards.

E. Each Board after gathering funds shall divide them according to instructions of the Presbytery.

F. Assembly shall appoint a Committee to prepare rules for Ministerial Relief; to decide at what age it shall be granted; how much shall be granted; and to make other proper rules. (See Part IV Chap. 4 of this Digest).

ART. III. ELECTION OR APPOINTMENT OF COMMITTEE MEMBERS.

1. When members are temporarily absent, the Moderator shall appoint temporary substitutes. (1911 P. 68 Sec. 3) (Kor. Min. P. 23 Sec. 3).

2. Members regularly elected and those appointed by the Chair shall be indicated, when the rolls are printed. (1911 P. 68) (Kor. Min. P. 23 Sec. 4).

3. A Moderator may not continue to serve on Committees unless specially permitted by vote. (1911 P. 68 Eng. wrong) (Kor. Min. P. 23 Sec. 5) (1913 P. 27) (Kor. Min. P. 5).

4. The two Clerks also unless specially permitted by vote shall not continue to serve on any committees other than the Arrangements, Credentials or Statistics. (1911 P. 68) (Kor. Min. P. 23 Sec. 6) (1913 P. 27) (Kor. Min. P. 5).

5. In electing new Committees, if there be special reasons for it, the Moderator and Clerks may be elected.

6. The Treasurer shall be chosen as are the other members but shall continue to execute his office after adjournment. (1911 P. 68) (Kor. Min. P. 24 Sec. 7).

7. The Committees shall be divided into A and B Committees, and no one may serve at the same time on two Committees of the same group. The groups are—

A. Church Government, Rules and Bylaws, Finance.

B. Missions, Newspaper, Sunday School (1913 P. 41) (Kor. Min. P. 30 Sec. 8).

8. When the Korean missionaries return to the home land, they shall be received as Corresponding Members of Assembly. (1913 P. 40 Sec. 1) (Kor. Min. P. 29).

Art. IV. Forms and Papers.

1. Form for Reports of Presbyteries.
   (1) Thanksgiving.
   (2) Condition of the churches.
      A. Prayer.
      B. Bible Study. Family and at church.
      C. Preaching. Sending preachers.
      D. Installations of pastors, ordinations of Elders and Deacons, choosing of helpers and building of churches.
   (3) Special Matters.
   (4) Educational matters.
   (5) Future plans.

(6) Statistics. (1909 P. 39) (Kor. Min. P. 11) (1910 Kor. Min. Appen. P. 19).

2. The Clerks of the Presbyteries shall send in to the Assembly Clerk before the meeting of Assembly a roll of their delegates, and this roll shall be printed before the Assembly opens, and distributed to the delegates. (1912 P. 40) (Kor. Min. P. 30 Sec. 9) (1911 P. 57) (Kor. Min. P. 5).

3. Each Committee shall present two copies of its report. (1913 P. 38) (Kor. Min. P. 24) (1916 P. 42) (Kor. Min. P. 21).

4. Desired changes in the Statistical blank shall be reported to the Statistical Committee.

5. On the Statistical blank item No. 32, the total of baptized shall be divided so as to show the total of those in good standing and the total under suspension.

6. Numbers of students of primary, medical, Academy or College grades shall be reported by the churches from which they come and not by the church near the school which they temporarily attend.

7. Under the column "Wonip" include even children who attend of their own free will.

Art. V. Meetings.

1. Regular meetings of Assembly shall be held the first Sunday in October, and Assembly shall decide before it adjourns whether the circumstances of the place of next meeting make it wise to hold the first session Saturday evening. (1917 Kor. Min. P. 25 Sec. 4).

2. The Education, Newspaper, Missions Board, Statistics, and Nominations Committees shall meet the day before Assembly meets in order that they may prepare their reports. (1912 P. 40) (Kor. Min. P. 30 Sec. 6).

3. During the sessions of Assembly, no Presbytery shall meet without special permission of Assembly. (1912 P. 40) (Kor. Min. P. 30 Sec. 8).

Art. VI. Finance.

1. Each Presbytery shall audit the expense sheet of its delegates and send it to the Finance Committee. (1908 P. 46) (Kor. Min, P. 20).

2. Third class fare shall be paid to the delegates. (1910 Kor. Min. Appendix P. 20 Sec. 3).

3. Expense money shall be provided by a prorata assessment upon the membership, and if any church does not pay its share its delegates shall receive no expense money. (1910 Kor. Min. Appendix P. 20 Sec. 4).

4. Each Presbytery shall elect a Treasurer who shall gather all money from that Presbytery and send it to the Assembly Treasurer, (1910 P. 21) (Kor. Min. P. 4) (1911 P. 72) (Kor. Min. P. 30 Sec. 1).

5. If any Presbytery has not paid its assessment in full, none of its delegates shall receive expense money without special action by the Assembly. (1911 P. 72) (Kor. Min. P. 30 Sec. 2).

6. At each meeting, the Entertainment Committee shall assist the Treasurer, decide how much money shall be allowed for each delegate's food, receive the bulk amount and disburse it. (1911 P. 72-73) (Kor. Min. P. 30 Sec. 3).

7. Not more than fifty sen per day shall be allowed each delegate for board. (1911 P. 72-73) (Kor. Min. P. 31 Sec. 4).

8. As to travel money, when overland, ten sen shall be allowed for each ten li up to eighty and after that 15 sen per ten li, counting from the man's home to the railroad or place of meeting. Less than ten li shall be counted as ten li. (1914 P. 53) (Kor. Min. P. 30 Sec. 6).

9. Expense money shall not be paid to anyone other than regular delegates. (1915 P. 56) (Kor. Min. P. 34 Sec. 12).

10. Assembly and Presbytery tax shall be levied according to the number of communicants in good standing. (1907 P. 22, 60) (Kor. Min. P. 21) (1915 P. 55) (Kor. Min. P. 33 Sec. 5).

APPENDIX TO THE GENERAL ASSEMBLY RULES AND BYLAWS.

The following three items formerly adopted by the Assembly were omitted from the 1917 codification. It is well to keep them in mind.

1. The Presbytery and Assembly assessments shall not be collected merely from the communicants, but from the whole congregation as an offering. (1910 P. 30) (Kor. Min. P. 17).

2. All Treasurers of the Church, besides giving receipts for

moneys received, shall require receipts for moneys expended. (1912 P. 72) (Kor. Min. P. 30 Sec. 6).

3. Each Presbytery Clerk shall ascertain the number of foreign missionaries that intend to be present at any given meeting of Assembly, and shall send the complete roll to the Assembly Clerk. (1916 P. 45) (Kor. Min. P. 25).

4. A definition of the functions of the Church Government Committee and of the Rules and Bylaws Committee is given in Kor. Min. 1917 P. 25 Sec. 6.

Chapter II. Parliamentary Rules for the Church Courts.

(Adopted in 1917 for the one year) (Kor. Min. P. 25).

(Note.—These are the "Rules of Judicatories of the U.S.A. Church, North.")

I. The Moderator shall take the chair precisely at the hour to which the judicatory stands adjourned; and shall immediately call the members to order; and, on the appearance of a quorum, shall open the session with prayer.

II. If a quorum be assembled at the hour appointed, and the Moderator be absent, the last Moderator present, being a Commissioner, or, if there be none, the senior member present, shall be requested to take his place without delay until a new election.

III. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time that an opportunity may be given for a quorum to assemble.

IV. It shall be the duty of the Moderator, at all times, to preserve order, and to endeavor to conduct all business before the judicatory to a speedy and proper result.

V. It shall be the duty of the Moderator carefully to keep notes of the several articles of business which may be assigned for particular days, and to call them up at the time appointed.

VI. The Moderator may speak to points of order in preference to other members, rising from his seat for that purposes, and shall decide questions of order, subject to an appeal to the judicatory by any two members.

VII. The Moderator shall appoint all committees, except in those cases in which the judicatory shall decide otherwise. In appointing the Standing Committees, the Moderator may appoint a Vice-Moderator, who may occupy the Chair at his request and otherwise assist him in the discharge of his duties.

VIII. When a vote is taken by ballot in any judicatory, the Moderator shall vote with the other members; but he shall not vote in any other case unless the judicatory be equally divided; when, if he do not choose to vote, the question shall be lost.

IX. The person first named on any Committee shall be considered the Chairman thereof, whose duty it shall be to convene the Committee, and, in case of his absence or inability to act, the second named member shall take his place and perform his duties.

X. It shall be the duty of the Clerk, as soon as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present, and put the same into the hands of the Moderator, and it shall also be the duty of the Clerk, whenever any additional members take their seats, to add their names in their proper places to the said roll.

XI. It shall be the duty of the Clerk immediately to file all papers in the order in which they have been read, with proper endorsements, and to keep to them in perfect order. The Stated Clerk shall receive all overtures, memorials and miscellaneous papers addressed to the judicatory; shall make record of the same and deliver them to the Committee on Bills and Overtures for appropriate disposition or reference. This Committee shall have the floor on the reassembling of the judicatory after each adjournment, to report its recommendations as to orders of business or reference of papers, and this right of the Committee shall take precedence of the Orders of the Day. This Committee shall report the papers retained by it, as well as those recommended for reference to other Committees, and no Committee shall report on matters which have not been referred to it by the judicatory.

XII. The Minutes of the last meeting of the judicatory shall be presented at the commencement of its sessions, and, if requisite, read and corrected.

XIII. Business left unfinished at the last sitting is ordinarily to be taken up first.

XIV. A motion must be seconded, and afterward repeated by the Moderator or read aloud, before it is debated; and every motion shall be reduced to writing if the Moderator or any member requires it.

XV. Any member who shall have made a motion shall have liberty to withdraw it, with consent of his second, before any debate has taken place thereon, but not afterwards without the leave of the judicatory.

XVI. If a motion under debate contains several parts, any two members may have it divided, and a question taken on each part.

XVII. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and longest time.

XVIII. Motions to lay on the table, to take up business, to adjourn, and a call for the previous question, shall be put without debate. On questions of order, postponment or commitment, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener without express leave of the judicatory.

XIX. When a question is under debate, no motion shall be received unless to adjourn, to lay on the table, to postpone indefinitely, to postpone until a certain day, to commit or amend; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall be always in order.

XX. An amendment and also an amendment to an amendment, may be moved on any motion, but a motion to amend an amendment to an amendment shall not be in order. Action on amendments shall precede action on the original motion. A substitute shall be treated as an amendment.

XXI. A distinction shall be observed between a motion to lay on the table for the present and a motion to lay on the table unconditionally, viz: a motion to lay on the table for the present shall be taken without debate; and if carried in the affirmative, the effect shall be place the subject on the docket, and it may be taken up and considered at any subsequent time. But a motion to lay on the table unconditionally shall be taken without debate; and if carried in the affirmative, it shall not be in order to take up the subject during the same meeting of the judicatory without a vote of reconsideration.

XXII. The previous question shall be put in this form, namely: Shall the main question be now put? It shall only be admitted when demanded by a majority of the members present; and the effect shall be to put an end to all debate and bring the body to a direct vote—first on the motion to commit the subject under consideration (if such a motion shall have been made); secondly, if the motion for commitment does not prevoil, on hending amendments; and lastly, on the main question.

XXIII. A question shall not again be called up or reconsidered at the same session of the judicatory at which it has been decided, unless by consent of two-thirds of the members who were present at the decision and unless the motion to reconsider be made and seconded by persons who voted with the majority.

XXIV. A subject which has been indefinitely postponed, either by the operation of the "previous question" or by a motion for indefinite postponement, shall not be again called up during the same sessions of the jusdicatory, unless by the consent of three-fourths of the members who were present at the decision.

XXV. Members ought not without weighty reasons to decline voting, as this practice might leave the decision of very interesting questions to a small portion of the judicatory. Silent members unless excused from voting, must be considered as acquiescing with the majority.

XXVI. When the Moderator has commenced taking the vote, no further debate or remarks shall be admitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the Moderator shall recommence taking the vote. If the house shall pass the motion to vote on a given subject at a time named, speeches shall thereafter be limited to ten minutes. Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote, unless the majority shall vote to adjourn; in which case, the voting shall on the re-assembling of the house take precedence of all other business till it is finished. Under this rule, the "yeas and nays" shall not be called except on the final motion to adopt as a whole. This motion to fix the time for voting shall be put without debate.

XXVII. The yeas and nays on any question shall not be recorded unless required by one third of the members present. If division is called for on any vote, it shall be by a rising vote without a count. If on such a rising vote the Moderator is unable to decide, or a quorum rise

to second a call for tellers, then the vote shall be taken by rising, and the count made by tellers, who shall pass through the aisles and report to the Moderator the number voting on each side.

XXVIII. No member in the case of debate shall be allowed to indulge in personal reflections.

XXIX. If more than one member rise to speak at the same time, the member who is most distant from the Moderator's chair shall speak first. In a discussion of all matters where the sentiment of the house is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.

XXX. When more than three members of the judicatory shall be standing at the same time, The Moderator shall require all to take their seats, the person only excepted who may be speaking.

XXXI. Every member, when speaking, shall address himself to the Moderator, and shall treat his fellow members, and especially the Moderator with decorum and respect.

XXXII. No speaker shall be interrupted, unless out of order, or for the purpose of correcting mistakes or misrepresentations.

XXXIII. Without express permission, no member of the judicatory, while business is going on, shall engage in private conversation, nor shall members address one another, nor any person present, but through the Moderator.

XXXIV. It is indispensable that members of ecclesiatical judicatories maintain great gravity and dignity while judicially convened; that they attend closely in their speeches to the subject under discussion, and avoid prolix and desultory harangues; and when they deviate from the subject, it is the privilege of any member, and the duty of the Moderator to call them to order.

XXXV. If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.

XXXVI. If any member consider himself aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the judicatory, and the question on the appeal shall be taken without debate,

XXXVII. No member shall retire from any judicatory without the leave of the Moderator, nor withdraw from it to return home without the consent of the judicatory.

XXXVIII. All judicatories have the right to sit in private on business which in their judgement ought not to be a matter of public speculation.

XXXIX. Besides the right to sit judicially in private whenever they think proper to do so, all judicatories have the right to hold what are commonly called "interlocutery" meetings, in which members may freely converse together, without the formalities which are usually necessary in judicial proceedings.

XL. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the Moderator solemnly to announce from the Chair that the body is about to pass to the consideration of the business assigned for trial, and to enjoin upon the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

XLI. It is expedient that Judicateries appoint a Standing Committee to be known as "The Judicial Committee", to whom shall be referred all papers and questions of a judicial nature, and whose duty it shall be to recommend to the judicatory answers to judicial questions and orders of procedure in all judicial cases. In the General Assembly, the province of a judicial Committee to pass upon the question of the regularity of the papers, and the record in all cases referred it to be the General Assembly; to determine, upon the face of the papers, whether questions of Doctrine or Constitution are raised, and, if prima facie, there is a cases, to recommend the same to the Assembly for reference to Judicial Commissions. The members of the Judicial Committee are not debarred by their appointment from sitting and voting as members of the judicatory.

XLII. The permanent officers of a judicatory shall have the rights of corresponding members in matters touching their several offices.

XLIII. The Moderator of every judicatory above the church session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate hymn, and shall pronounce the apostolic Benediction.

XLIV. Whenever a case is to be taken from an inferior judicatory to the General Assembly, the Stated Clerk of such inferior judicatory at least 20 days before the meeting of General Assembly, send notice concerning such case to the Stated Clerk of the Assembly who shall forth-

with notify the Chairman of the Permanent Judicial Commission, unless the General Assembly shall have ordered otherwise, that the services of the Commission will be needed at the approaching Assembly; but if no such notice shall be received by the Stated Clerk of the General Assembly, he shall forthwith notify the Chairman of the Permanent Judicial Commission that the services of the Commission will not be needed at the approaching Assembly.

XLV. These rules may be suspended by a two thirds vote of the judicatory, upon motion duly made.

Chapter III. Rules and Bylaws of the Methodist Presbyterian Federav Council of Koreans.

(Adopted in 1917 tentatively for one year) (Kor. Min. P. 32, 84)

Art. I. Name and Purpose of the Council.

1. The name of the Council shall be the "Chosen Yei Soo Kyo Chang Kam Yun Hap Hyup Wi Hoi" i.e. "The Advisory Council of the Presbyterian—Methodist Churches.

(The words "Chang Kam" mean the Presbyterian Church of Chosen and the Methodist Churches North and South of Chosen).

2. The purpose of the Council is as follows.

(1) To develop the spirit of oneness and fellowship in Jesus Christ of the two Churches.

(2) That each Church may assist the other in matters which it is difficult to handle alone.

(3) To advance the work of Christ by the mutual exchange of experience and wisdom.

Art. II. Powers of the Council.

1. It may make recommendations to the two Churches upon proper matters, and take charge of matters intrusted to it by the Churches.

2. It shall respect the governing power of the two Churches, and the independence of their members.

3. It shall not interfere with the Creed, Government, or methods of worship of the two Churches.

Art. III. Members.

1. These shall be the chosen delegates sent each year by the Presbyterian Church of Chosen, and the two Methodist Churches of Chosen.

2. There shall be forty delegates, twenty sent by the Presbyterian Church, and twenty by the Methodist Church. (Each of the Methodis Churches shall send ten.

Art. IV. Officers and their Duties.

1. Officers shall be.
   (1) Chairman.
   (2) Vice-Chairman.
   (3) Secretary.
   (4) Assistant Secretary.
   (5) Treasurer.
   (6) Assistant Treasurer.
   (7) Statistician.
   (8) Various Committees.
2. Duties of the officers.
   (1) The Chairman shall preside at the meetings.
   (2) The Vice-Chairman shall sssist the Chairman and preside when he cannot be present.
   (3) The Secretary shall keep the records of the Council and send out all notices.
   (4) The Assistant Secretary shall assist the Secretary.
   (5) The Treasurer shall have charge of all moneys.
   (6) The Statistician shall each year make up a combined statistical sheet of the two Churches.
   (7) There shall be two kinds of Committees,
      (a) Permanent.
      (b) Temporary.

Art. V. Meetings.

1. Shall be held once a year, the time and place to be decided according to the convenience of both Churches.

2. Quorum—Half the delegates shall constitute a quorum, but there must be at least ten from each Church present.

Art. VI. Dues.

1. Expenses shall be shared equally by the two Churches.

2. To create a fund, each Church shall annually pay in the sum of fifty yen. This not adopted.

ART. VII. AMENDMENTS.

Shall be announced one year, and voted upon the next year, and a two thirds vote shall be necessary to carry an amendment.

CHAPTER IV. RULES AND BYLAWS OF THE PRESBYTERIAN COUNCIL SINCE 1907.

CONSTITUTION OF THE COUNCIL.

(Revised and adopted 1914.)

Also a Digest of Council actions since 1907.

ART. I. NAME;

The name of this conference shall be the "Council of Presbyterian Missions in Korea". (hereafter referred to as the "Council.")

ART. II.

The object of this Council shall be to secure uniformity of method, and economy of effort in the operation of the Missions comprising this Council.

ART. III. POWERS.

1. The Council shall have advisory powers and such powers as may be delegated to it by the various Missions.

2. With regard to such matters as may be referred to it by the various Missions in Proper form, no decision of the Council shall be binding upon or interfere with the autonomy of the Missions as regards the standing of the individual missionaries, their Mission methods, the application of Mission funds and the instructions and regulations of the Home Boards or Home Assemblies under whose direction the various Missions work.

ART. IV. MEMBERS.

The membership of the Council shall consist of all the male members of the Presbyterian Mission in Korea, except that in matters relat-

ing to Theological instruction and the relation of the foreign missionary to the native Church only ordained missionaries shall have voice and vote.

Art. V. Officers.

1. Chairman to be elected annually by ballot without nomination.
2. Secretary-Treasurer, to be elected for a term of three years.
3. Statistician, to be elected annually who shall also act as assistant secretary.
4. All vacancies occurring during the year shall be filled ad-interim by the Moderator.
5. In case of a vacancy in the Moderatorship, the office shall ad interim devolve upon the ex-Moderator or any of his predecessors in the reverse order of their retirement.

Art. VI. Finance.

The ordinary financial liabilities of the Council incurred for meetings, printing of Minutes, programs, postage, stationery etc. shall be met by a prorata charge on the Missions, and the bills against the Council shall be submitted at the annual meeting of the Council.

Art. VII.

There shall be an annual meeting of the Council at such time and place as the Council shall direct.

Art. VIII. Committees.

1. There shall be a Standing Committee on Arrangements composed of three members, who retire annually in rotation but are eligible for re-election. The Clerk of the Council shall be ex-officio convener of this Committee.
2. There shall be a Standing Committee on Theological Education composed of six members two of whom shall retire annually is rotation, but are eligible for re-election.
3. There shall be a committee of six members representing the constituent Missions to have oversight of their Missions to the Japanese and Chinese in Korea, two of whom retire annually in rotation, but are eligible for re-election.
4. The Council shall elect four members to the Federal Council's

Hymnbook Committee, who retire annually in rotation but are eligible for re-election.

5. There shall be a Committee of four members on the Translation and Publication of Church Standards.

6. There shall be a Committee on the Gale Dictionary consisting of three members one of whom shall be the Treasurer of the fund. They shall retire in rotation, but are eligible for re-election.

7. The Council shall elect three members to the Federal Council's Committee on Work among the Koreans in Japan Proper.

(Note.—On this see 1916 Min. P. 17. The work was not turned over to the Federal Council, so that these three members are elected as before to serve with the three members of the M.E. Council on a Union Committee)

8. There shall be an Auditing Committee of two members of Standing Committees.

9. All members are to be elected by ballot after previous nomination.

ART. IX. OTHER COMMITTEES.

The Moderator shall appoint a Nominating Committee of three members, and such other Committees as the Council shall direct.

ART. X.

Amendments to this Constitution may be made at any session of the Annual Meeting by a two thirds vote of those present. (Council Min. 1914 P. 27-29).

MISCELLANEOUS ACTIONS ON RULES AND BYLAWS.

1. Absence on regular furlough shall be considered as creating a vacancy on any Committees of the Council (1907 P. 17).

2. All ecclesiastical powers are transferred to the Presbytery, but the Council continues to exist for the discussion of such matters of common interest to the Presbyterian Missions as do not come under the care of Presbytery.

The English name of the Council shall be, "The Council of Presbyterian Missions in Korea," and the Korean name shall be "Chosen Changno Mission Hoi Hap Choong Hoi."

The fiscal year shall end June 30, at which time all accounts of the Council shall be closed, and handed to the Auditing Committee to audit before the Annual Meeting. (1907 P. 34)

3. The Council calls attention of every member of Council who is a member of Presbytery to the importance of presenting excuses for absence from Presbytery (and Assembly) Meeting, and of asking to be excused when leaving before the meeting adjourns. (1909 P. 7).

4. There shall be a Board of Directors of the Seminary consisting of eight members to be elected by the Council each to serve four years, two to retire each year. The four Missions shall be represented as follows,—

Australian	Presby.	Mission	one	member.	
Canadian	„	„	„	„	.
Southern	„	„	two	„	.
Northern	„	„	four	„	.

This Board of Directors shall meet at least twice a year, at the time of the meeting of Council, and some time during the session of the Theological Seminary, and shall report annually to the Council. In case of absence from the field on furloughs, the vacancies shall be temporarily filled by the Chairman of the Board of Directors. (1909 P. 27).

5. All candidates for the ministry should take the "Helpers' Course" as laid down in 1904 or its equivalent before entering the Seminary. (1909 P. 8)

6. Territorial Division.

Since the various divisions of territory have assigned to the Presbyterian Church as a whole certain defined sections of the country, in case any of the Missions working in this Council feels that it cannot man its territory sufficiently, such Mission shall consult this Council before it makes any changes. (1910 P. 10)

7. All reports made to the Council shall be in duplicate and typewritten. ((1911 P. 46)

8. Entrance conditions for the Seminary in full (1914 P. 25).

9. Permanent new arrangements of Faculty, also Korean members on the Board of Directors of the Seminary, many changes in the Curriculum (Greek, English etc.), provision for sending students abroad for postgraduate work, for helping pastors to attend the postgraduate Class. (1916 P. 10)

PART IV.

DIGEST OF THE HISTORY, RULES AND AIMS OF THE BOARDS AND IMPORTANT COMMITTEES.

Chapter I. Foreign Mission Board.

In 1914, The Foreign Board published in Korean a short history giving an account of its work up to that time.

Briefly the main parts of the Board's History are as follows, as may be verified from the Index of this Digest and reference to the pages of Part I. and the pages of the original records as given there.

In 1901, in a Syun Chun Class, Dr. Graham Lee spoke on the work of Missions and the desirability of the Korean Church going into such work. As a result, the Pyeng An Committee of Council that year established a Committee on Missions composed of nine Koreans and all of the missionaries of the Pyeng An Committee of Council. This Committee was to "receive contributions from churches and individuals, and use them in preaching work in that territory." (1901 p. 17).

In 1905, the whole Council appointed a Committee on Missions, three members being selected from the English sessions and three from the Korean sessions of Council. (See Korean Minutes in the Appendix).

In 1907, this Committee became a Board of 12 members

and sent out their first foreign missionary, Pastor Yi Keui Poong, with his wife to Quelpart. (1907 p. 57, 59) (Kor. Min. p. 14, 16).

In South Pyeng An Province and a little later in North Pyeng Yang Province, the women of the church formed strong Missionary Societies with quarterly meetings. These societies have grown until to-day they are doing a great work, each raising as much as the full support of ten or a dozen women workers each year.

In 1909, the South Pyeng An Women's Society began Foreign Mission work—WOMENS WORK FOR WOMEN—by sending Yi Si, Sun Kwang to Quelpart, and, in addition to other help there, they supported her there for five years. (1909 p. 40) (Kor. Min. p. 12).

In 1909, Pastor Choi Kwan Heul of the second graduating class was sent to open work in Vladivostock, the second Foreign Mission enterprise of the Church. The next year he reported that he had discovered and organized, or preached to and won a total of 648 Christians, of whom 39 were baptized and 68 Catechumens. (1909 p. 40) (Kor. Min. p. 12).

In 1909, the students of the Boys' Academy and College in Pyeng Yang sent one of their number, Kim Hyung Chai, as a missionary to Quelpart for one year. (1909 p. 40) (Kor. Min. p. 12).

In 1911, Pastor Choi Kwan Heul, feeling that he could do more for his people in that way, went over to the Russian Church, and, for a time, the work there was dropped. It has since been taken up more and more earnestly by Ham Kyung Presbytery, and bids fair to be

a strong work. (1912 p. 35) (Kor. Min. p. 19 Sec. 15).

In 1913, Pastors Pak Tai Ro, Sa Pyung Soon and Kim Yung Heun were sent to open the third Foreign Missionary enterprise of the Korean Church in Lai Yang, Shantung Province China. (1913 p. 29, 38) (Kor. Min. p. 8, 25).

In 1902, negotiations were begun with the Scotch Mission in Manchuria as to whether they or the Korean Church should be responsible for the Koreans in West Manchuria. They asked the Korean Church to take charge of that work. From then on, the North Pyeng An Churches worked across the border more and more, sending colporters and preachers. (1902 p. 15)

In 1910, North Pyeng An Presbyterial Committee petitioned the Presbytery to instruct the Board of Foreign Missions to take charge of the work there. Presbytery replied by asking the North Pyeng an Church to conduct the work. They have done so sending man after man in until now they have 7 ordained pastors, and several other workers in the field. The first pastor to be sent there was Kim Chin Keun. (1910 p, 28, 33) (Kor. Min. p. 14, 21).

Work in North East Manchuria was begun in 1909 by the Canadian Missionaries, and Ham Kyung Presbytery (It was a Presbyterial Committee then). The first pastor sent there was Kim Yung Chai, sent in 1910. (1910 p. 28, 32) (Kor. Min. p. 14, 21).

The Korean Church opened a "Mission" among Korean students in Tokio in 1909, sending Pastor Han Suk Jin there for a three months stay, and the following meeting Pak Yung Il.

In 1912, the work was made a union with the Methodists, and Assembly, having more work that it could handle, asked the Presbyterian Council to assume its share of the work. That work still flourishes as a union work, pastors of the two denominations being sent alternately for two years. A Presbyterian is there now. (1909 p. 49) (Kor. Min. p. 23). (1912 p. 38) (Kor. Min. p. 26).

In 1905, Koreans in Hawaii petitioned the council to open work there Dr. Moffett was sent to investigate the work and see if it could not be combined with the Methodist work there. By his efforts, their Koreans there were persuaded to join with the Methodists, so a separate church was not established (See Appendix 1905, 1906 Minutes).

All down the years, many Biblewomen and colporters and other workers have been sent for longer or shorter periods to Quelpart and Vladivostock and Manchuria. Their names are not given here, but can be found in the Report of the Board printed in 1914, or in the Assembly Minutes where they speak of the popular meeting on Missions at each Assembly time.

In 1913, Chulla Presbytery took over the work in Quelpart, agreeing to finance it in full, if the Board would permit it to withhold a portion of its Thanksgiving Day offering. (1913 p. 38) (Kor. Min. p. 25).

In 1916, a similar permission was given Ham Kyung Presbytery with regard to the work in Vladivostock.

In 1917 Pastors Sa and Kim resigned and Pak came home because of ill health. Hong Seung Han and Pang Hyo Won were sent instead. Additional territory in Shantung was assigned us.

There are now (1918) 1 pastor and 3 other workers engaged in Quelpart, 1 pastor and 2 other workers in Vladivostock, 7 pastors and 3 other workers in West Manchuria, 1 pastor and 5 other workers in North East Manchuria, one pastor in Tokio (Supported by the Council Since 1912), and two pastors and one helper on the roll of the work in Shantung.

SUMMARY OF THE FINANCES OF THE BOARD.

Year.	Receipts.	Expenditure.	Balance.
1908...	...Y.1558.64	Y. 696.16	Y. 865.48
1909...	865.48	669.11	196.37
1910...	1246.74	1091.44	155.30
1911...	3617.16	3521.41	99.45
1912...	1400.45	1329.02	71.42
1913...	983.68	926.13	57.55
1914...	3446.72	2986.86	560.65
1915...	6393.28	2759.56	3360.04
1916...	4138.70	2391.95	2144.95

The Korean Board is in a position that perhaps Boards of other lands might envy i.e. they are always one year ahead of their contributions, and make their appropriations not on the basis of future contributions, but of cash in hand.

In 1907–8, the total gathered was enough for two years. Instead of using it all in one year, they set aside half and used the second half in 1908–9 while gathering money for 1909–1910, etc.

At any time the Church can give its mandate to the Board to enlarge its work, and the Board does so at its next regular meeting just so far as the Church in the meantime has provided the sinews of war. There is no debt to worry over and the work is on a bed rock basis.

Perhaps some may wonder at the tremendous fluctuations from year to year in the amounts handled by the Board. This can be accounted for in two way. In the early years, they seem not to have reported as "Balances" the newly accumulating receipts of the current year destined to be used the next year. They are reporting them now, apparently.

Also, from time to time, parts of the work have been turned ever to parts of the Church, and their finances thereby dropped from the Budget. The Board only reports moneys handled by itself. The other amounts are reported in the statistical Blank. Note that in 1911 the Vladivostock work was dropped temporarily causing a slump. In 1912, the Council took over the Tokio work, and, in 1913, Chulla Presbytery took over Quelpart.

RULES FOR THE BOARD OF MISSIONS.

(Adopted by them in 1917 and by the Assembly in 1918).

A. Fundamental Articles.

I. This Board of Missions has been established by the decision of the General Assembly of the Presbyterian Church of Chosen, for the purpose of superintending all of the foreign mission work of the Church.

II. Members.

1. There shall be twenty one members, elected to serve three years, one third going off each year. As far as possible, there shall be at least one from each Presbytery.

III. Officers.

The officers of the Board shall be Chairman, Secretary, Treasurer and Assistant-Treasurer. The first two shall be elected by the Board annually from among its members at the meeting held during the General Assembly time. The last two shall be elected by the Assembly upon nominations from the Board.

IV. Executive Committee.

There shall be an Executive Committee to take charge of the carrying out of the business of the Board. Its place of business, number of members, and rules are defined below in the Canons.

V. Meetings.

1. Regular meetings of the Board shall be held twice per year, one in June, and one on Friday morning before Assembly opens.

2. Special meetings may be called at any time at the request of the Executive Committee or of any five members of the Board. The Chairman of the Board shall send notices of all meetings regular and special at least ten days before the meeting.

3. The Executive Committee shall meet regularly at least every two months, and may meet at any time at the call of two members. Five days notice should be given if possible.

4. Before meetings of either the Board or Executive Committee, the Chairman and Secretary shall be a Committee to prepare a Docket of Business.

VI. Quorum.

In case written notice has been sent to each member,

the quorum of the Board shall be eight and of the Executive Committee three.

VII. Expenses of the Board and Executive Committee members.

Where necessary to secure the attendance of members, the regular Assembly rate of mileage and entertainment shall be paid to those attending regular and special meetings of the Board of Executive Committee, except for the regular meeting of the Board held at Assembly time, when expense money shall be given only to the officers of the Board, (should they not be delegates to Assembly) i.e. the Chairman, Secretary, two Treasurers and Chairman of the Executive Committee.

VIII. Finance.

The money for carrying on the work of the Board shall come from the Thanksgiving Day offerings of the churches and from other gifts.

The rules for handling the funds are given below in the Canons.

IX. Each year the Board shall make to the Assembly a report of the work on the field including statistics; also a report of its receipts and expenditures; and it shall present a Budget for the ensuing year.

X. Amendments.

May be made to these rules at any time by a two thirds vote of the Board and the approval of the General Assembly.

CANONS.

I. The rules of procedure, the question of location, etc. of the Executive Committee of the Mission Board (men-

tioned in Art. IV. of the Fundamental Articles above) are as follows:—

1. There shall be seven members in the Executive Committee of whom the Secretary, Treasurer and Assistant Treasurer of the Board shall be three.

2. The Board shall elect a Chairman of the Executive Committee who shall be the Executive Secretary for the Board conducting all correspondence with the missionaries.

3. He shall acknowledge all letters from the missionaries within five days and lay them before the Executive Committee as soon as possible.

4. All letters from the missionaries with numbering corresponding to the answers in the Secretary's file shall be filed for reference.

5. The Executive Secretary shall keep copies of all of his letters to the field, and have them filed where they can be immediately found.

6. After any meeting of the Executive Committee or Board where actions are taken affecting the work of the missionaries, he shall write within a week sending them the action.

7. If the Executive Secretary be sick or otherwise incapacitated, he may ask another member of the Board to draft the letter for him, but every letter must go out directly from him, numbered, and with one copy of it filed.

8. The Executive Secretary and missionaries shall use the same kind of stationery so that letters may be filed without copying.

9. Budget.

The Executive Committee shall prepare the Budget for each ensuing year, and submit it at the Spring meeting of the Board.

10. The location of the Executive Committee's headquarters shall be decided by the Assembly. (For now it is at Pyengyang).

II. Meetings.

Where any member of the Board is unable to attend and meeting of the Board, he shall nominate to the Board a temporary substitute from his Presbytery. If he fails to do so, the Board may invite some one to sit in his place.

III. Rules for handling Board funds.

1. District Treasurers.

The Assembly upon nomination of the Board shall elect District Treasurers who shall receive the contributions of their Presbyteries and forward them to the Board Treasurer.

2. Everyone handling Board funds shall be required to use receipts, and these shall be carefully preserved for the purposes of audit.

3. The District Treasurers shall send in their collections in amounts of ¥20 and over, and the Board Treasurer shall at once deposit them in full in the bank.

4. The names of the District Treasurers and the total amounts received from each by the Board Treasurer shall be printed in the Assembly Minutes in the Board's Annual Report.

Each Presbytery which prints its Minutes should print therein the detailed list of the churches, and gifts that make up the lump sums sent in by the District Treasurers.

5. No cash shall be kept on hand by the Board Treasurers. All payments shall be made by checks signed by the two Treasurers.

6. At each meeting of the Executive Committee, the Treasurer shall report amounts disbursed since the last meeting. For any other than routine items, no expenditure shall be made without authorization of the Executive Committee.

7. Especially the amounts sent to the missionaries, and the times of sending, and the amount in reserve in the Mission Treasurer's hands at any time shall be approved by the Executive Committee.

8. The books and vouchers shall be so kept that they may be audited at any time without notice.

9. All money sent to the field shall be sent to the Mission Treasurer there.

Rules for the Mission on the Field.

I. The Mission is composed of the missionaries sent out by the General Assembly of the Presbyterian Church of Chosen.

II. The purpose of the Mission is to propagate the faith as held by the Protestant churches which hold to the Presbyterian form of Government.

III. The Mission shall elect the following officers:— Chairman, Secretary, Treasurer.

IV. They shall hold regular monthly meetings and for the purpose of historical record shall keep Minutes.

V. Once per year, in time for the Spring meeting of

the Board, they shall make out and send to the Board the following : —

1. A full itemized account of all expenditures and balances. This shall be audited by fhe Chairman and Secretary of the Mission or some other responsible parties and signed by them.

2. A full report of all actions taken by the Mission including statistics.

3. A personal report from each member (including wives) of all work done during the year.

4. A Budget for the ensuing year, divided as follows :—

(a) Salary, children's allowances, personal allowances.
(b) Travel to and from the field.
(c) Itinerating and other evangelistic expenses.
(d) House rent and repair.
(e) Language teachers.
(f) New items wanted.

VI. Rules for handling funds on the field.

1. The Mission Treasurer shall receive all moneys sent to the field by the Board Treasurer, shall put it in the bank and disburse it according to the rules of the Board.

2. The money in the Mission Treasurer's hands shall be kept in a bank when there is one, and all payments shall be made by check. Vouchers shall be kept for all expenditures. The accounts shall be so kept that they can be audited at any time without notice.

3. Salaries or other money shall not be paid in advance except in special emergencies. The Treasurer shall make a statement to the Board at the end of each quarter

of the amount spent and the amount left in each account in his hands.

4. The missionaries shall not obligate the Board financially in any way without specific permission of the Board. No payments shall be made upon any account unless it has been approved in the Budget for the year or is approved and notice sent in a specially numbered letter.

5. A Reserve Fund for emergencies shall be left in the Mission Treasurer's hands, but no money shall be used from it except for emergencies, and such shall be immediately reported to the Board.

VII. The missionaries shall not solicit special gifts nor if they receive them shall they use them without special permission of the Board.

VIII. The salary of a married man on the field shall be a certain amount with an allowance for each child that he has.

IX. When travelling to and from the field, all expenses (third class on trains, second class on boats) shall be paid, but no salary shall be paid. Salary shall begin upon arrival on the field. Travel expense shall be paid for the direct road with no unnecessary stops on the way. Any items due to taking a round about way or to stopping en route shall be reckoned as personal charges. An itemized account shall be presented to the Board for audit.

X. When itinerating on the field, the missionaries shall receive one half of the cost of their food and all of the cost of transportation, but nothing for clothing.

XI. When a missionary first goes to the field, he shall

receive an outfit allowance of a certain amount per adult and a certain amount for each child.

XII. Furloughs.

Of five months not including time of travel shall be allowed once in three years, the missionaries taking turns in being off the field. While on furlough, the missionary shall receive a certain amount with nothing extra for children, but, when the missionary is on deputation work, all of his expenses shall be paid.

XIII. Before any missionary shall be appointed to the field, he and his family shall pass a medical examination.

XIV. Before any missionary shall be appointed to the field, he shall declare in writing whether he accepts the appointment with a full knowledge of the Rules of the Board and of the Mission, and he shall promise to abide by those Rules.

Chapter II. Board of Education.

In 1907, when the Presbytery of Korea was set up, one of its first acts was to appoint a Committee on Education. This committee of five was composed of Drs. Baird and Gale, Yang Chun Paik, Choi Choong Chin, and Pang Keui Chang. (1907 p. 59) (Kor. Min. p. 20).

In 1908, this Committee presented a tentative Curriculum which was adopted. (1908 p. 45) (Kor. Min. p. 18).

In 1909, the following actions were adopted by the Presbytery :—

1. The Presbytery from its own membership establishes a Board of Education, which shall report to the Presbytery once per year.

2. As to the extent of its authority, it shall have charge of all schools under the Presbytery.

3. There shall be an Executive Committee of five, three from Pyeng Yang and two from Seoul, only members of Sessions being eligible. (1909 p. 38) (Kor. Min. p. 10).

4. The province of the Board shall be to control the following for all of the schools under Presbytery :—

1. Curriculum. 2. Regulations 3. Recommendation.
4. Reports. 5. Daily Schedule. 6. Communications.
7. Finance.

5. The Executive Committee was elected as follows :—

From Pyeng Yang—Dr. Moffett, Han Suk Jin and Kim Sun Too.

From Seoul—Dr. Underwood, Dr. Gale.

(1909 p. 42) (Kor. Min. p. 15).

6. Executive Committees may be organized in each Presbyterial Committee, but they shall all work in co-operation with the Board.

7. An assessment of one sen each shall be made according to the number of students, and shall be collected by the various Presbyterial Committees from the schools and forwarded to the treasurer by the end of October.

8. Dr. Underwood shall be elected Treasurer.

9. As for Rules, they shall be those which were drawn up at the time applications were being made to the Government Bureau of Education, one volume each to be distributed to each committee man and, after they have been carefully considered, they shall be adopted for one year.

10. The Executive Committee shall carry out what is entrusted to them by the Presbytery.

11. As to the Curriculum of Girls' schools it shall be prepared by the following Committee of three—McCune, Kim Sun Too and Kim Sung Taik.

12. The business of getting permission for the use of the books in the curriculum which were disapproved by the Bureau of Education was entrusted to a Committee of Dr. Gale and Han Suk Jin. (1909 p. 47) (Kor. Min. p. 21).

Actions of 1911.

I. General Situation.

1. Because of the condition and troubles of the lower and middle schools scattered abroad, we have conferred frequently for several months with the officials. Some schools are able to get along as before and some have taken marked steps in advance.

2. The Executive Committee has also had written communication with the Governor General, which communications are of special interest.

II. Future Plans.

1. To make similar regulations for all Christian schools in Korea.

2. For the proper execution of these regulations, we make the following requests :—

(a) For the perfecting of the authority, duties and obligations of this committee, it is recommended that after consultation with the various Presbyterial Committees, it have charge of the establishment, abandonment, unification, separation, plans for maintenance and oversight of all Christian schools.

(b) For the execution of the above, each Presbyterial Committee shall appoint a committee of two persons who shall receive the mandates of this committee and be responsible for carrying them out.

(c) Each school in all requests and reports shall seek advice on plans and decisions of the above Committee of two and this Committee.

(d) This committee of two shall make monthly reports on the condition of schools to this Committee.

IV. Special Points.

The Executive Committee has had several conferences with the Governor General and the Department of Education with two or three favorable results to the schools as herewith specified :—

1. In reference to the Christian schools, both the Governor General and the officials of the Department of Education have highly praised the organization, administration, plans and intentions of the Christian schools, and have not only highly regarded the benefit they are bestowing on the populace, but have promised to help wherever possible.

2. The only difference between private and public schools is that the latter receive financial aid from the Government, and that the Government says that its treatment, kindly consideration of and hopes for both classes of schools are identical.

3. The Government firmly believes that there will be no collision between the Church and the Christian schools or any violation of the Government regulations or any opposition to the ideals of the Christian schools.

4. Since each school has its own duties to perform, and

the interest of one is the interest of all, and, in order to avoid misunderstandings, the following regulations have been sent down to those in charge of the various church schools. (1911 p. 64) (Kor. Min. p. 18-20).

Actions of 1912.

1. Condition of the schools.

The number of pupils and amounts raised for school expenses are smaller than last year.

2. Schedule.

The schools should use the officially sanctioned schedule. It is necessary to report to the Educational Department before Oct. 31 that the new schedule is being used, otherwise another request will have to be made to the Department for its use. If other subjects are desired to be taught, request can be made accordingly.

3. The name of the book containing the subjects for study shall be announced by an elected Committee on schedule, through the Presbyteries. The Committee shall be McCune, Baird and Kim Sun Too.

4. Each school committee man shall exhort the children to study in church schools.

5. The superior pupils in the schools shall be trained up to become workers to assist the church.

6. Normal classes shall be stressed and efforts shall be made to secure the attendance not only of teachers, but school committee men as well.

7. Efforts should be made to sustain the present schools that they do not disband and also to organize others. In case

higher grammar schools are contemplated, efforts should be concentrated upon certain suitable centers.

8. Altho education is pressed upon all of the schools, special attention should be upon Bible Study and prayer.

9. Special attention shall be paid to the national language.

10. The committee on schedule shall prepare the blanks for the reports to be made May 31, send them to the Presbyterial clerks and require like reports from all of the churches. (1912 p. 42) (Kor. Min. p. 34-35).

Actions of 1914.

1. It is recommended that when school teachers are employed, a letter of recommendation from the session to which he belongs shall be required.

2. The Executive offices of the committee have been located at Seoul, and E. H. Miller, Han Tai Yung, Yi Yu Han and Dr. Adams have been elected as Executive Committee.

3. Dr. Adams has been elected as educational secretary.

4. It is recommended that the one yen per each student to be collected for the expense of this committee as decided by last Assembly be urged upon the Presbyteries to be paid before the coming Christmas and sent to Dr. Adams.

5. In the present great advance along educational lines, if our church does not stress education in a very special manner, it will not do and therefore we recommend that a letter be sent to the Mission authorities which are specially concerned with Academies and ask that English be sufficiently inserted into the Academy schedules. (1914 p. 52) (Kor. Min. p. 28-29).

Actions of 1915.

1. As the various Presbyteries have already given their reports of the present condition of the schools, the Assembly has exact information but the difficulty of carrying the schools on because of financial stringency may be pointed to as a special condition.

2. With reference to the new educational regulations, abolishing religious exercises and the teaching of the Bible from the schools, after a period of ten years, we hope that the Assembly will send a letter to the Government General earnestly requesting that religious exercises and the teaching of the Bible may not be abolished.

3. We hope that in the district of each Presbytery all the schools and private study rooms in the vicinity of a centrally located school with a license will combine for self preservation.

4. With reference to ceremonies of bowing (Yo pai sik), we hope that a committee of three may be appointed consisting of Dr. Adams Chm. of this Board, Mr. Talmage and Yi Yu Han, to confer with the Government General and communicate the results to all of the churches. (1915 p. 60) (Kor. Min. p. 40).

Actions of 1916.

1. Schools with permits should prepare endowments.

2. If any church has not a permit for a school, they should at least set up a Chinese Character study-room and teach their children.

3. Teachers should attend regular Normal schools, and in addition Normal Institutes should be arranged by the

churches at convenient places and all teachers should attend.

4. In every Presbytery committees on education should be made and on visitation and these should visit the schools and examine the curriculum, Rules, and other matters and cause progress in the schools.

5. Bible study and religious exercises shall be continued in all of the schools.

6. The following are elected as an advisory committee on matters of curriculum for all of the churches, McCune, Pak Sang Soon and Kang Kyoo Chan. (Kor. Min. p. 19) (1916 p. 40).

Actions of 1917.

There are 544 schools with 16,742 pupils. The schools are doing well except that they all suffer from a lack of funds. Many schools for that reason have been closed. Only three Presbyteries have employed school inspectors as was advised last year.

Recommendations.

1. That schools with permits endeavour to raise endowment.

2. That church academies and colleges be asked to give special work of one year to fit men for teaching.

3. That each Presbytery collect one sen per communicant towards an endowment fund and report to next Assembly.

4. That each Presbytery carry out recommendations No. 2, 4 and 5 and 6 of our last year's report.

Chapter III. Board of Home Missions.

When the "Million Movement" committee finally reported, its recommendation was the first item below.

1. The Committee hereafter shall be known as the "Home Missions Committee."

2. The Committee shall have charge of the various Presbyteries' efforts assist each other (1) in Bible Classes and (2) in revivals.

3. It shall act as a medium between Presbyteries that have no workers and Presbyteries that have many. (1911 p. 62) (1912 p. 43) (1911 Kor. Min. p. 13 Sec. 6) (1912 Kor. Min. p. 36).

Having learned that each Presbytery has a Missionary Committee entrusted with the work of providing preaching for the unevangelized regions of their respective territories, it is recommended that the work of Home Missions be left to them. Board abolished. (1913 p. 31) (Kor. Min. P. 12).

(Altho' this Board has been abolished, it is written up here for historical record).

Chapter IV. Board of Ministerial Sustentation.

Carried that a Committee be elected on Ministerial Sustentation, that they invent a name for themselves, bring in a temporary report this year and a full report next year. (1913 p. 32) (Kor. Min. p. 13).

Committee recommends that this work be committed to the Presbyteries. Carried. (1913 p. 46) (Kor. Min. p. 38).

1. That Boards of Ministerial Sustentation in each Presbytery be created.

2. That the various Presbyteries have charge of these Boards.

3. The Presbyteries shall appoint a special day for taking up offerings for this Board.

4. Each Presbyterial Board shall receive these offerings and expend them in accordance with the decision of Presbytery.

5. The Assembly shall appoint a committee to draw up rules and regulations for these Boards, relative to such questions as the proper age at which to grant benefits and the amount of such benefits. (1914 p. 55) (Kor. Min. p. 32.)

In 1915 Min. p. 60 and 1916 Kor. Min. p. 51, the Board ordered to finish making up those rules and regulations. (1915 Kor. Min. p. 46) (1916 p. 62).

Rules for the Boards adopted 1917 (Kor. Min. p. 38).

1. Honorably retired pastors who have no children able to support them, who are unable to work, and whose local churches cannot care for them must be helped. According to circumstances, they may be helped by the month or annually.

2. Any pastor young or old who because of sickness cannot work should be helped.

3. After careful inquiry, if there be no place for them to live among their relatives, they shall be helped.

4. For the carrying on of the work, the Board of each of the Presbyteries shall report to the Assembly's Committee, that proper policies may be developed.

Chapter V. Sunday School Committee.

1. General information.

All Sunday School workers of the world are united in a World's Sunday School Association, which holds meetings every three years somewhere in the world. In 1904, it met in Jerusalem; in 1907, in Rome, Italy; in 1910, in Washington, U.S.A.; in 1913, in Zurich, Switzerland; and it was to have held its eighth convention in Tokio in 1916 but the meeting was postponed because of the Great War.

In the Sunday Schools connected with this Worlds Association, in all of the Sunday schools of Europe, Asia, America, Australia, Africa and the islands of the sea, there are over 25 million pupils, and two and one half millions of teachers. Every possible form of Bible study for persons of all ages is planned for, and carried out in one one place or another.

In each country, as far as possible there is a national Sunday School Association organized which co-operates with the World Association, fitting the methods of work to the peculiar conditions of its field.

In general, all of the countries of the world use the same Sunday School lessons, prepared by the World's Association, but they are changed or adapted to fit the local conditions in each field.

2. Sunday Schools in Korea.

1909

In Korea, Sunday School work has gone on ever since the first missionaries entered the country, but the first formal

touch with the World's Association was in 1909 when Rev. H. M. Hamill, D.D. visited the country.

He suggested forming a Sunday School Association for Korea, but after conference with the missionaries, it was decided that the General Evangelical Council should assume the work of a Sunday School Association, and that it was better not to multiply organizations.

In 1909, Mr. J. G. Holdcroft returned to Korea. During the year before he left America, at the suggestion of the American Association Officers, he took special training in Sunday School work with a view to pushing that type of work in Korea.

1911.

In 1911, F. L. Brown, then a member of the Executive Committee of the World's Association (Now General Secretary) visited Korea and held conferences with regard to the work. He made stops at Syun Chun, Pyeng Yang, Songdo, Seoul and Fusan.

Later in that year, at the meeting of the Federal Council, upon resolutions prepared by the former General Council's Committee on Sunday School work, the work for Sunday School was put on a little firmer basis by the formation of the "Executive Committee for the Korea Sunday School association." This is not really a Sunday School Association, but the nucleus of one.

The Federal Council adopted the action asking each Mission to elect one representative, the Korean General Assembly to elect four representatives and the Methodist

Council to elect two representatives, to this Executive Committee. (Assembly Min. 1911 p. 74) (Kor. Min. p. 32).

This was done that year. The original members of the Committee were:—M. L. Swinehart Chm., Kim Kyoo Sik Vice-Chm., Chung Tuk Saing, recording Secretary, C. H. Deal, Treasurer, J. G. Holdcroft, General Secretary, W. A. Noble, J. F. L. Macrae, D. M. McRae, Choi Pyung Hyun, Sin Kong Chun, Kim Sun Too, Yim Chong Soon.

Mr. Holdcroft made a verbal report to the Presbyterian Council, the first time. (1911 Council Min. p. 48).

Presbytery elected 4 members to serve on the Executive Committee. (1911 p. 74) (Kor. Min. p. 32).

1912

In 1912, the Constitution was amended, and the Tract Society was allowed to elect one member to represent the publication interests.

1913

In 1913, on their way to the World's Convention at Zurich, Commission No. 4 for the Survey of the Sunday School work in Mission Fields, headed by H. J. Heinz visited Korea.

In 1914, General Assembly elected a Board of Sunday School Work with nine members according to action taken in the Assembly of 1913—

"That five more members be added to the Sunday School Committee to have charge of all Sunday School work under the Assembly and to report next year. (1913 p. 41 Sec. 5) (Kor. Min. P. 30 Sec. 5).

1914

In 1914, the Federal Council requested the Missions to surrender their right of electing Mission representatives to the Federal Council, although the Missions were still to nominate. This has not yet been done by all of the Missions.

1915

1. The Committee of Assembly reported to the Assembly a Standard for Sunday School work stating that any church that wished to conform to this model, and would make application through the pastor in charge for a certificate would have its request granted. (Revised Standard below).

2. As the Executive Committee can give a badge to the schools using this model, recommend that the badge be adopted.

3. That for the sake of studying the laws of teacher training and educating of the scholars, S. S. Institutes be frequently held and that rules of pedagogy be taught at Bible Classes.

4. As the World's S.S. Convention is to meet in Tokio next year, Oct. 18-26, we request that this year the Assembly prepare to send two delegates, and that next year the delegates be chosen; that as the Chm. of the Assembly's Comm., Mr. Holdcroft says that he will go at his own expense, that only one delegate be elected, and that his travelling expenses be assumed by the Assembly. (1915 p. 47) (Kor. Min. p. 20).

REVISED STANDARD.

1. Sunday School sessions for the study of the lesson every Sunday of the year.

2. Officers required as a minimum to be Superintendent and secretary.

3. The school divided into departments for baptized and unbaptized and subdivided into grades for children, youth and adults.

4. Weekly teachers' meetings for the study of the lesson.

5. Rally day observed the second full week in October culminating preferably on a Sunday.

6. Supplemental Bible drill in the program of every Sunday School session. (Adopted by the Executive Committee in 1916).

1916

1. Because of the great War, the election of a delegate to the Sunday School World's Convention which was to have been held in Tokio, was put off.

2. Rally Day was set aside—the first Saturday in October.

3. The Assembly instructed each Presbytery to appoint a Committee on Sunday School work.

1917

1. For this year, the annual lessons are on Corinthians for adults, (prepared by Dr. Swallen), and John for children (prepared by Dr. Reynolds).

2. Presbyteries are urged to set up Committees on Sunday School work.

3. Rally Day was set for October 7.

3. Relation of the General Assembly to the Sunday School Executive Committee.

(1) The General Assembly elects its own Committee on Sunday School work. This Committee surveys all of the Sunday School work of the Presbyterian Church of Korea, and makes recommendations to the Assembly. They are not bound nor is the Assembly bound to follow out actions taken by the Sunday School Association.

(2) The Assembly, upon recommendation of this Committee, elects from among its nine members four who meet with the two from the Methodist Council, the one member from each of the six Federated Missions, and the one Tract Society member, making a Committee of thirteen. This is the Executive Committee of the Sunday School Association which is executive in all matters of preparing Sunday School literature, deciding upon what literature shall be prepared, corresponding with the World Association etc.

(3) The Assembly may make suggestions to this Executive Committee, and instruct its members upon that Committee to urge their adoption. The Assembly as a whole, or any of its individual churches, are at liberty to use or not use the literature prepared.

(4) The Executive Committee holds itself in readiness to assist in the planning of Sunday School Institutes, and do anything else for making the Sunday Schools more effective.

(5) The Executive Committee since 1911 has been planning to establish over its work a salaried General

Secretary who will give his full time to the work. The 1913 Sunday School Convention at Zurich promised to pay the salary of such a man, and the expenses of the work if a suitable man could be found. The World's Association for several years has been making an annual grant for the expenses of the Executive Committee, and for its literature.

Chapter VI. Special Work carried on by the Council.

1. Work for Japanese in Korea.

A. Early History of the work for Japanese. (Before the Council was formally founded).

May 2 1892, in the Seoul Station of the Presbyterian Mission North, the "Secretary was instructed to communicate with Dr. Knox of Tokio Japan, requesting the Church of Christ in Japan to send a Japanese Christian to do missionary work among the Japanese population of Korea under the direction of this Mission."

June 11 1892, Dr. Knox replied suggesting a Mr. Shimanuki.

Aug. 18, "Mr. Shimanuki also wrote of his plans, and Mr. Gifford was appointed a Committee to confer with Mr. Shimanuki, the Japanese evangelist sent to work among his countrymen in Korea, and to report at next meeting."

Oct. 20 1892, "Mr. Gifford reported that he had not been able to have an interview with Mr. Shimanuki, and the matter was referred to a Committee for further correspondence with the Church of Christ in Japan."

Nov. 21, a letter from Mr. Shimanuki was read in the Station Meeting. Later in that year he arrived in Seoul, but only remained a short time.

(Note.—All of the above is taken verbatim from the Minutes of Seoul Station, which was then, with the exception of Fusan, the only place where missionaries were located in the country, and at Fusan, there was but one man. To all intents, this was a Council action of all the Presbyterians then in the country.

From 1892 till 1901, some correspondence was held still with Japan, but nothing came of it.

In 1901, the Council took a more fixed and responsible form, really beginning to take official actions for the first time. One of its first acts was to appoint a Committee on work for Japanese).

B. History of the Work for Japanese, by the Council Proper.

1902

In 1902, a Committee on "Work for Japanese and Chinese" was appointed by the Council. (Council Min. p. 10).

(Note.—At that time none of the Churches of Japan had taken up work in Korea).

1903

In 1903, this Committee was instructed to make arrangements for securing the action of the Church of Christ in Japan in sending an ordained Japanese pastor who shall work among the Japanese in Korea. They were authorized to promise one half of his salary, if need be, for the space of

three years, this sum to be provided by us not to exceed ¥300 per year for the three years. They were also instructed to say that though the man was to work under the Board of Missions of the Church of Christ in Japan, the Council would be ready to give him all assistance and co-operation possible. (Council Min. 1903 p. 17).

(Note.—This money was raised year by year thereafter by personal subscription among the missionaries, each furnishing his pro rata).

1904

In 1904, this Committee reported as follows :—

In accordance with the action of the Cauncil last year, communications were sent to the Board of Missions of the Church of Christ in Japan, and the Board replied very appreciatively, and accepted our offer to assist in the establishment of work here.

In November, they sent their Secretary, Rev. Mr. Kiyama, to investigate the situation. He visited Fusan, Chemulpo, and Seoul, and reported about twenty Japanese Christians in each place. After his visit, Rev. Akimoto was located in Fusan the middle of February, and President Ibuka wrote as follows," Our original plan was to locate him in Seoul, but we found that the Japanese Congregationalist Mission Board was going to send their missionary there and had already made arrangements for it, and it seemed best to us to send our man elsewhere. The next choice was between Jinsen and Fusan. Rev. Kiyama visited both of these places and, as a result of his investigation, we decided to send Mr. Akimoto to the latter at least for the time being."

After Mr. Akimoto's arrival in Fusan in February, he very soon had the work in operation. He began by visiting with Mr. W. E. Smith those whom the latter had already discovered to be Christians or friendly to Christianity, and by looking for a suitable location for a meeting place.

The work was started with an average attendance of seven or eight, but gradually those who had become indifferent were aroused, and, with new arrivals, the number increased to twenty, among them some earnest Christians.

Mr. Akimoto remained till the middle of June when he returned to Japan for reasons relating to the war and Military Regulations, leaving the work in charge of Mr. Harada, teacher of English in the local schools, who successfully carried it on until obliged to return to Tokio.

The first of August, Rev. Mr. Ishiwara, pastor of one of the Presbyterian churches of Tokio, and a member of the Board, came to stay two months looking after the work. It is understood that the Board expects to send a man in October to take charge until Mr. Akimoto can return next year.

Mr. Ishiwara has organized a club of 20 members for Bible study and social intercourse, and feels very hopeful for the future.'

The Boards finds it difficult to collect money at home on account of the war, and asks us to furnish all the help possible even tho the work has not been carried on the full year. The people of Fusan have paid all of the running expenses and have started an organ fund.

We recommend :—

1. That we furnish the full amount ¥300 for the year 1904.

2. That we represent to the Japanese Board the great importance and far reaching influence of this work, in the hope that they will be able to press forward to larger undertakings, including the establishment of work in Seoul.

3. That we represent the importance of having the evangelist arrange to give an occasional visit, once a year at least, to other points where the Japanese population is large, seeking to organize work among them, even tho a resident evangelist cannot be provided for them.

4. That we represent the importance of the evangelist having under his charge a colporter who can travel all through the country where the Japanese reside, selling the Scriptures.

Statement of Finances :—

From members of the Pres. Mission North...	¥217
„ „ „ „ „ South...	51
„ „ „ „ „ Canada...	50
„ „ „ „ „ Australia...	25
„ Mrs. Hulbert	5
Total	¥348
Paid to Messrs. Kiyama and Ishiwara ...	175
Balance	¥173

(Note.—All of this money was paid personally, not from Mission funds). (Council Min. 1904 p. 40) (p. 15).

1905

In 1905, the following action was taken :—

Moved that we instruct our Committee to make arrangements for a more active pushing of the work even tho it necessitate the making of the work independent of the Japanese Board of Missions. (Council Min. p. 17).

Also on p. 42 Council Min. 1905, the Committee reported :—

We regret to report some things anticipated in our last report have not been realized. Though strong representations have been made on these subjects to the Board of Missions of the Church of Christ in Japan, the Board did not send the evangelist in October as we were informed that it would, doubtless being delayed by the illness of Mr. Wada, whom they purposed sending.

He did, however, reach Fusan early in December, and has remained in charge ever since. Regular preaching services have been held twice upon the Sabbath with an attendance varying from eight to twenty, which shows scarcely any improvement from last year. A Sabbath School with an enrolment of some 40 scholars is an advance, and the prayer meetings have been maintained.

No additions that we know of have been made to the membership of the church, nor has the advance in self support been such as we had hoped for, the contributions simply meeting the actual running expenses aside from the evangelist's salary, a matter of ¥15 per month, which from the beginning has been met by the congregation.

The evangelist, Mr. Wada, not having been so instructed by his Board, and not having funds supplied, has not visited any other centers with a view to establishing work. It also appears that little is being done towards the ex-

tension of the work in Fusan and the vicinity, for, while copies of the Gospel have been supplied for sale and distribution, and offers of renewals made, no additional copies have been asked for, though the presence of a considerable number of invalid soldiers would indicate that even among that class alone a considerable work might be done. Some occasional large public meetings have been held which while not of a preaching order have done something to advertise Christianity.

Probably the financial difficulties of operating the work will be greater for a time owing to the business depression usually following upon the close of a war, and, if we ourselves wish to do anything commensurate with the needs of the continually growing population of both Japanese and Chinese, a far larger expenditure of funds must be authorized.

We would therefore recommend that we raise ¥50 additional, only to be used to defray the expenses that may be incurred in making visits to and establishing work at other strategic centers, and that we also make the following representations to the Japanese Board :—

1. That they endeavor to increase the work here to the amount of the contributions raised in Korea for the purpose.

2. That we represent the importance of the evangelist having under his charge, or in co-operation with him a colporter who can travel all around the country where Japanese reside, selling Scriptures, and religious literature.

Expended this year for the work since Oct. 15, ¥275. (Council Min. 1905 p. 42).

1906

In 1906 Minutes p. 12, the Committee was ordered to continue to collect the amount necessary to continue the work by a pro rata assessment on the individuals of the various Missions.

On p. 21, the Committee reported :—

The past year in a number of particulars has been an advance over the former ones. Mr. Wada still remains as evangelist in charge, so that the continuity of the work has not been broken as was the case at the beginning of the work. Also the Japanese Mission Board has increased its gifts by ¥10 per month for the travelling expenses of the evangelist, so that Mr. Wada has been able to make two trips per month to Taiku, and one or two trips per month to Masanpo.

In addition to this territorial expansion, the work has grown some in Fusan itself as the following facts show :— Members 25, all Presbyterians ; Sunday School attendance 25 ; Sunday evening 25 or 30 ; prayer meeting 10 to 16 ; Wednesday evening Bible Class for non-Christians 8 to 10 ; collections ¥25 per month.

At Taiku, there are 14 Christians connected with the congregation, 8 being Presbyterians ; an attendance of 25 ; Sunday School in process of organization ; and monthly contributions of ¥5.

At Masanpo, 10 Christians have been reached only 2 of whom are Presbyterians, the others being either Congregationalists or Episcopalians ; attendance about 20 and subscription ¥3 per month.

This is not all that the Council or the Committee would like to see done, and yet with the comparatively small funds subscribed to the work hardly more could be expected in the way of visiting and organizing of work. In view of the ever increasing number of Japanese coming into the country, and the various denominations at work, or likely soon to be at work, your Committee would recommend :—

1. That the present arrangement be continued until Dec. 31 1907.

2. That the question of the larger supervision of the work among Japanese and Chinese, especially the division of the field among the different denominations be presented to the General Council.

3. That the Committee be empowered to arrange with the Presbyterian Missions in Japan for one or more foreign missionaries to work among the Japanese in Korea with support from and direction by the said Mission or Missions in Japan. (Council Min. 1906 p. 21).

1907

In 1907, Rev. F. S. Curtis and wife, of the Northern Presbyterian Mission in Japan arrived to take up work among the Japanese in Korea in accordance with last year's action of the Council. (Council Min. 1907 p. 11).

The Committee reported as follows :—

Mr. Wada reports 30 members in Fusan, six of them baptized this year ; morning attendance of 15 to 20 ; evening attendance 20 to 30 ; Sunday School of 50. He visits Masanpo twice each month, and has there a membership of

ten, one baptized this year. In regard to Taiku, he reports the same as for Masanpo.

* * * * * *

The West Japan Mission has received favorably our suggestion that a missionary from Japan be sent to work among the Japanese in Korea, and Mr. Curtis is now upon the field.

1. We recommend that we continue the appropriation of ¥300 to the Japanese work of the Japan Board of Missions during 1908, but with the expectation that the work will become self-supporting in the near future.

2. We recommend that the Council request the Bible Society to support one or more colporters to work among the Japanese under the direction of Mr. Curtis.

3. We recommend that for the year 1907 we raise the amount ¥334, including principal and deficit, from the various Missions, the missionaries of each of the stations to be assessed pro rata. (Council Min. p. 32).

In 1907, the Council made a recommendation that the four Missions request their Boards jointly to furnish the money needed for Mr. Curtis' incidental expenses,—house rent, itinerating etc. for their work among Japanese. (Council Min. p. 13).

(Note.—These expenses were paid by the Missions not by the missionaries personally).

1908

In 1908, the Committee reported that it had paid to Mr. Wada, the evangelist ¥317, also that it had collected ¥254 of the ¥300 pledged for 1908. For 1909, they were instructed to collect ¥200. (Council Min. p. 23-24) from the missionaries.

Mr. Curtis made his first report to the Council thanking the members of the Council for their sympathetic help in the work through the distribution of literature, teaching of the Bible in English, and other personal efforts for the salvation of the Japanese. He stated that as to financial aid, he was expecting that the Northern Presbyterian Mission would be responsible for his house rent, and the Southern Presbyterian Mission for ¥600 of his other expenses.

He extended thanks on behalf of the Japanese Board of Missions for the aid given them, and said that they had been vigorously pressing the work during the year, that their field Secretary had made two visits to Korea and had raised several thousand yen from Japanese sources for extending the work in Korea and Manchuria; in Korea, it was planned to add three evangelists besides continuing the one at Fusan.

In July, Mr. Wada's place at Fusan was taken by Mr. Ueda who has begun to visit Masampo and Taiku. A Theological student was put in Taiku for the summer when it is hoped that a permanent evangelist will be located.

At Kunsan, a Mr. Kobayashi has been located, and this work is already self-supporting since he gives a part of his time to teaching English in a night school, while the Christians contribute the remainder of enough to pay his salary and house rent.

* * * * * *

As to Mr. Curtis' location, it has become quite evident that this should be eventually in Seoul.

Throughout the country, they reported that they had

found abundant opportunity for service. In 9 of the 18 places visited, no Christian work had previously been done. 300 people have been looked up and recorded. Of these, 114 were Christians, 57 enquirers and 153 others. With nearly all, personal conversation on religious topics was held.

Half of the time was spent in Seoul and half in touring. One trip was made in the North, two in South Korea, and several trips to points near Seoul. The places visited were :—New Wiju, Kunsan, Mokpo, Yongpo, Naju, Kwang Ju, Taiku, Masanpo, Shinei, Fusan, Taichun, Suwong, Yongsan, Chemulpo, Pyeng Yang and Syun Chun.

The work in Seoul gives special promise. The number attending services has risen from 3 to 25 or thirty, and new recruits are continually being added. (Council Min. p. 26).

1909

In 1909, the Committee reported that it had paid the ¥200 pledged to the work of the Japanese Mission Board for the year, and since the work was now on so solid a footing, and the Missions were obligated to provide in full for the department of it represented by Mr. Curtis, they recommended :—

1. That the Council's subscription to salary of the Japanese evangelist be discontinued.

2. That the Committee be instructed to write the Secretary of the Board of Missions of the Japanese Church, and express our pleasure in having been able to assist in

this work up to this time; our regret at the necessity of now discontinuing it; and the reasons for doing so. Also our hope that the work will not be permitted to languish, but will go forward with increasing success. (Council Min. 1909 p. 27).

One additional reason for dropping the work was the purpose in the mind of the Council to secure a man to work for the Chinese, a work that had been contemplated since 1902 but not begun because of the urgency of the Japanese work. (Min. 1907 p. 33).

* * * * * *

In 1909, Mr. Curtis again reported having visited all of the places visited last year, and a few new ones (Chun Ju), and said that the work was doing well everywhere. In one or two places e.g. Pyeng Yang, since the Methodist and Congregational Churches had already begun work there, he did not establish a separate church, but endeavored to help those churches. (Min. 1909 p. 14-20).

1910

Mr. Curtis reported visits to Seoul, Pyeng Yang, Songdo and 11 outstations. Chung Ju and Kong Ju were visited for the first time. Miss Luther spent most of the year in work among women, as also did Mrs. Curtis in Yongsan.

The Kunsan evangelist visited several other places in Chulla Province, but it was reported that the man had been recalled to Japan, as also had the Seoul pastor though the work there was growing in self-support and otherwise. 14 people were baptized in Yongsan and 6 in other places by Mr. Curtis.

An evangelist was reported as working in New Wiju and Antung.

* * * * * *

The Treasurer of the Fund for co-operating with the Board of Missions of the Japanese Church reported that the final payments for 1909 ¥200 had been made, and the accounts closed. He also presented a letter from Mr. Kiyama representative of the Board thanking the Council for the help during the six years in the work in Fusan and Taiku. He said, "We are grateful that with God's grace and your sympathy the work for the Japanese residents in these towns has made some progress although it has not been as fast as we expected." (Council Min. p. 11-13).

1911

No report was made on the work as Mr. Curtis was on furlough.

1912

The Committee reported :—

The Japan Board Missions having taken over its work in Fusan and Taiku, and Mr. Curtis and his Mission in Japan having direct charge of the churches to which he is ministering, the Committee reports that it has at present no direct work for Japanese under its charge.

In addition to the work of Mr. and Mrs. Curtis, there are Japanese pastors or evangelists in all the chief centers of Japanese population, and many of the smaller Japanese settlements are visited by these workers.

Some work is being done by individual missionaries. We learn that Mrs. Lyall of Chin Ju has a Bible Class for Japanese.

The Southern Presbyterian Mission has also asked their Board to appoint a missionary to work among the Japanese in their territory.

The Principal of one of our Academies is systematically studying Japanese in his school. Doubtless others of our missionaries have also begun such study, and we would emphasize its value to the missionary body.

We recommend :—

That Scriptures and Tracts in Japanese be kept on hand by all the missionaries.

* * * * * *

Mr. Curtis reported having visited two new places, Chinkai and Kangenii, and also Riri, having found new life in Masanpo ; also that the Japanese Board of Missions had established a pastor in Chemulpo ; that a new church building had been secured in Yongsan and one in Seoul, the latter church having become fully self-supporting ; that the evangelist at Kunsan was doing particularly good work, and that the Japanese Board of Missions was about to place a man in the Mokpo-Naju-Kwang Ju district ; that altho no formal division of territory between denominations had been decided upon, yet for practical purposes that the Methodists were working from Seoul north and the Presbyterians from Seoul south ; that four Japanese Presbyterian workers were in the field, two of these independent, four under the Mission Board of the Japanese Church, and one a colporter evangelist, a graduate of the Osaka Presbyterian School for Evangelists, this last being in the joint employ of the Bible Society and the Mission ; that for years the Japanese Board had been

hampered for want of funds, but that now a plan of co-operation with the American Presbyterian Mission (North) had been adopted so that the future was more hopeful; that a joint Committee of the Mission and the Japanese Board had been appointed to advise with the missionaries as to future work; and that the Christians were eager to become self-supporting as soon as possible. (Council Min. p. 13-14 and p. 19-23).

1913

In 1913, the Committee reported :—

As reported last year, we have no organized work among the Japanese. Work is being done by the Japanese Churches and American Missions in Japan, and the Congregationalists so that there is no need for any such definite organized work at present. There is, however, a large opportunity for us as individuals to do Christian work among the Japanese throughout our territory, and to assist the organizations responsible for work in our neighborhoods. Many are already so doing.

Much good might be accomplished if each missionary would undertake to find out how many Japanese Christians reside in his territory, and as far as possible make their acquaintance, especially in the smaller places. Your Committee would request each member of the Council to make such an investigation during the coming year, and let us know the result as to numbers and the apparent religious condition of the people, in other words get a complete religious census of the districts.

* * * * * *

Mr. Curtis reported that the Yongsan church had called a pastor, and that the Christians at Kwang Ju had

called a Bible woman from Japan guaranteeing her salary ; that exclusive of that there was one Bible woman working with Mrs. Curtis, one man under the co-operating Committee and two Mission Board evangelists at work ; that he had moved to Taiden where a good work had been begun ; that he had begun the editing of a small newspaper monthly for postoffice and telegraph people of Chosen ; that Mr. Johnson of Hokkaido had visited many places in Korea, and Messrs. Dunlap and Pieters had helped at Yongsan ; and that the work everywhere was doing well. (Council Minutes p. 9-13).

1914

Mr. Curtis reported that three Biblewomen were being employed ; that one tour in the interests of Temperance had been made with the representative of that Society, that the work at the various centers was doing well. (Council Min. p. 18-20).

1915

In 1915, Mr. Curtis moved back to Shimonoseki, and the work in Chosen was added to the work carried by Dr. T. C. Winn in Manchuria. As that is wholly under the Japan Mission and the Japanese Mission Board, no report was made to the Council in 1915 or 1916, altho we know that the work has gone on increasing and that the various self-supporting Japanese churches have now been organized into the Presbytery of Chosen working under the Synod of Japan. The purpose for which the members of the Council began the work in 1902 has been accomplished. A large part of the younger members of the Council are

studying the national language and using it in individual work for Japanese, but the control of the work is now where it ought to be entirely in the hands of the Japanese Church.

II. Work for the Chinese, in Korea.

1902

In 1902, the Council appointed a Committee on work for Japanese and Chinese, and ordered them to report next year a plan for the work among the Japanese and Chinese in Korea. (Council Min. p. 10).

1903

In 1903, the Committee reported :—

With regard to the work among the Chinese, no reply was received from letters sent to China on the subject. This work, however, is not so urgent as that among the Japanese. (Council Min. p. 31).

1904-1905

During these years, members of the Committee once gathered data as to the numbers and location of the Chinese in Chosen, and some negotiations were held with missionaries in China, and efforts made to secure a Chinese worker, but for lack of funds, and because the Japanese work was more pressing, nothing was done.

1906

The Committee recommended that the question of the larger supervision of the work among the Chinese and Japanese, especially the division of the field among

the different denominations be presented to the General Council. (Council Min. p. 22).

1907

In 1907, the Committee was authorized to take steps looking to the securing of the services, for such times as may be possible, of a missionary from China to work among the Chinese in Korea. (Council Min. p. 33).

1908-1911

No action recorded.

1912

The Committee recommended that all missionaries keep Chinese Scriptures on hand.

They also reported that Mrs. Deming had begun systematic work for the Chinese in Seoul. (Council Min. p. 14).

(Mrs. Deming was formerly a missionary in China and speaks Chinese. She is now a member of the M.E. Mission North).

1913

The Committee reported :—

In regard to the work for Chinese in Korea, the only systematic work is being done by Mrs. Deming who began a year ago last Spring holding meetings for Chinese in the Y.M.C.A. building.

Since then a separate building has been rented, some forty Christians gathered, a Seminary graduate has been secured from China to care for the work, and a primary school has been started. Plans are under way to secure a church building.

Mrs. Deming has expressed her desire that we take an interest in this work. It is her purpose as soon as possible to make the work totally self-sustaining, and she hopes that it may be the nucleus of a work that shall extend to other places in Korea. At present, the Chinese are paying ¥15 per month. ¥15 more is required to conduct this work.

We do not believe that the Council should take any official action in regard to the work, but would suggest that individuals so desiring contribute to the work to the extent of ¥100 if possible, leaving the way open to a more definite relation later if desired. (Council Min. p. 13 1913).

(Note.—This ¥100 was raised personally and paid over.)

1914

The Committee received and presented to the Council Mrs. Deming's report of her work for the year :—

There are 12 church members, 6 of whom were baptized this year ; 11 probationers, and average attendance of 40 and a day school of 28 boys and 6 girls. Up to date, the Chinese have contributed ¥361, the missionaries ¥375 and the Koreans ¥12. We outgrew our quarters early in the year, and have rented a larger building. The pastor is a man ordained by Shantung Presbytery. The Chinese Consul's wife is an active baptized Christian. The Methodist Council has voted ¥100 for this work and we hope that the Presbyterian Council will do so also. (See long report Council Min. p. 15-17).

(Note.—The ¥100 was again raised by personal subscription and paid in).

1915

The Committee presented Mrs. Deming's report :—

Many of the members have returned to China so that there are but 10 baptized members now, but 8 of these were converted and baptized in Seoul. A dayschool of 19 pupils, and a night school with 12 in the Classes for English and 5 studying Chinese characters has been conducted. The pastor has returned to China, but the two elders have kept up the meetings. The Chinese have paid in ¥192 in contributions and ¥42 for school dues. Attendance has been about 40. The ¥200 subscribed by the Methodist and Presbyterian Councils has been most appreciated.

The Committee recommended that ¥100 again be raised by personal subscription for the work and it was done and the money paid in. (Council Min. p. 22-23).

1916

The Committee presented Mrs. Deming's report :—

Mr. Yu, our new pastor is a man trained from childhood in the Presbyterian schools of Shantung, having graduated there from the Theological Seminary also. The average attendance has been 60, and there are 43 children in the day school (12 of them girls). The night school for English has been dropped and a Bible Class conducted instead. About 20 women are attending prayer meetings. We are expecting to separate the boys and girls in the day school having a separate school for girls. Word has just come

from Peking of a teacher for the Girls' School. The pastor was promised ¥30 per month, but, when he found how difficult the matter of finance was, he insisted upon taking but ¥20 per month. We ask again for the ¥100 assistance in the work. Our greatest need is for a property of our own for a church etc. Many poor children are eagerly waiting a chance to go to school. We are now endeavoring to raise $7500 gold to buy a fine piece of property which has buildings able to accommodate the two schools with separate compounds, the Church, the modified Y.M.C.A. with perhaps hostel accommodation later. The advisory Committee appointed by the two Councils has gone over the property, approved raising the money for the purchase, and drawn up a special statement concerning it. (Council Min. p. 23-24).

(The ¥100 was raised as usual by personal subscription).

1917

This year brings the greatest advance in the work for Chinese that any year has shown. In addition to the work in Seoul, which has continued progressing, a second church has been opened in Chemulpo, and another in Wonsan. Plans are being made to follow along up the coast beyond Wonsan, and establish work among the Chinese colonies there. Perhaps in time it may be wise to extend the work to Vladivostock.

The Presbyterian Council in 1917 took action heartily endorsing Mrs. Deming's work, and agreeing to place he work upon the regular Budgets of their Missions, making the Council responsible for a full half of the work.

A joint Committee is now working out a permanent Form of Government and plan by which the M. E. Council and the Presbyterian Council may still further take responsibility for the work leaving, however, the direct management of it in the competent hands of Mrs. Deming.

There are three employees now in the work, pastors in Seoul and Wonsan, and an unordained man in Chemulpo. In addition, there is a school teacher in Seoul for the thirty or more children now studying.

For the year 1917-18, the members of the Presbyterian Council have paid in out of personal funds about ¥300 to this work.

III. Korean Student Work in Tokio.

1909

In 1909, Pastor Han Suk Jin was ordered by Presbytery to do pastoral work among the students of Tokio for one month, and the matter of his expenses was referred to Dr. Moffett and Pastor Kil. (Presby. Min. 1909 p. 49).

1910

In 1910, Pastor Han reported on the establishment of the church in Tokio, and the condition of the believers there, and the requests for an evangelist, and the report was referred to the Board of Missions. (Presby. Min. p. 29).

The Board of Missions reported recommending that Pak Yung Il be sent over there to work for four months. (1909 p. 28).

The Board of Missions asked permiss ion to send a pastor

to Tokio to visit the church there. Both this and the above recommendation adopted. (1910 p. 34).

1911

The Board of Missions reported :—

1. Pak Yung Il worked in Tokio four months last year and three this year. (After he returned, the Council sent Elder Yim Chong Soon to continue the work but no mention of it is made in the Minutes).

2. The Christians meet in the Korean Y.M.C.A. building for services. There are 158 communicants, and the offerings average one yen weekly.

3. As the Methodist and Presbyterian students had for some time been meeting separately, Mr. Bruen led them to give up the Presbyterian liturgy, and all meet together.

4. It is recommended that Pastor Kil, Dr. Underwood and Bruen be appointed a Committee with full power to confer with the Methodists and unite with them in planning for the best interests of the Methodist and Presbyterian students in Tokio. (1911 p. 61).

1912

The special Committee on Work in Tokio reported the plan of union suggested by the joint conference with the Methodists :—

1. The name of the joint Church in Tokio shall be the "Union Christian Church."

2. The General Assembly of the Presbyterian Church and the Joint Conference of the Methodist Churches shall

each appoint a Committee of three members to serve for three years, to whom shall be committed the Church work in Tokio, any vacancies in this Committee to be filled by the Assembly or Conference as the case may be.

3. This Committee shall appoint a pastor for two years to have charge of the work.

4. The Church in Tokio shall be called neither Presbyterian nor Methodist, but a Business Committee shall be appointed from the Church membership to look after the affairs of the Church, and the pastor shall be ex-officio member of this Business Committee.

5. The Presbyterian Assembly and the Methodist Conference shall annually appoint one missionary each to visit the work and assist in it.

6. When a student returns to Korea, he shall join the church whether Presbyterian or Methodist, of the denomination which holds the territory where his regular home in Korea is, i.e., even tho he goes now to live in Seoul, he shall unite with the church of his original home territory.

7. The current expenses and salary shall be borne half each by the Presbyterian General Assembly and the Methodist Council. On motion, this was laid on the table for a year. (1912 Min. p. 33).

On motion, the responsibility for the work among students in Tokio was transferred to the Presbyterian Council, and a special Committee consisting of C. A. Clark, Robb and Pastor Kil was appointed to select a pastor for the work. (1912 p. 38).

In the Presbyterian Council, the above plan was taken up, and discussed.

In Sec. 3, the addition was made, "subject to reappointment at the discretion of the Committee, and the wording of Sec. 4 was slightly changed, but otherwise the report was adopted.

Adopted also that the Committee be called "Committee on Work among Koreans in Japan Proper."

(Elder Yim Chong Soon was sent to Tokio in June 1912 at the time when Pak Yung Il came home sick and died. The Methodists however, asked that the man in charge of the work in Tokio should be an ordained pastor. They agreed that we should send the pastor for the first period of two years and Yim was ordered recalled).

The Council proceeded to nominate possible pastors for Tokio. Three men were approved and the Committee ordered to secure one of them if possible.

The Missions were asked by Council to provide their pro rata share of the half-Budget of ¥770.

Drs. Underwood, C. A. Clark and Mr. McCutchen were made our first Committee representatives. (1912 p. 7-9).

1913

The Committee reported that Yim had been recalled, that Pastor Chu Kong Sam was now in charge of the work in Tokio; that there were approximately 550 students in Tokio, of whom 160 were regularly enrolled attendants of the Church; that it had secured from the American Bible Society the salary of a colporter to work with Pastor Chu among the Koreans in and around Tokio; that there were 80 baptised, 8 of them baptized this year, and 40 catechumens, 14 taken in this year; that

the Methodists had refused to pay any part of the cost of the work before Oct. 1 1912, but that since that time they had carried their full share ; that the salary of the pastor was set at ¥55 per month, rent ¥28 and janitor, etc., ¥6. (1913 p. 19-21).

1914

Moved to turn this work over to the Federal Council, also that a Committee of three be nominated to act on the Tokio Committee of the Federal Council. (1914 p. 5).

The Committee reported that Pastor Chu had completed his two years of service and had been superseded by a Methodist pastor according to the plan for alternating men ; that Pastor O Keui Sun, formerly pastor of the East Gate Church Seoul, was now in charge in Tokio. Pastor Chu reported that a great part of his work was in strengthening the faith of those already Christians who found it hard to stand up under the prevailing atmosphere of unbelief and scepticism ; that a new group of 20 believers had sprung up in Yokohama, and he was visiting it twice a month. Several members of the Council reported concrete results of the work in Tokio as they had seen them in their districts, men returned from Tokio living here for Christ. 8 new baptised were reported, and 82 total ; 13 new catechumens and 48 total ; total attendants 208. The Committee reported that the Budget for the next year must be ¥800 for our half instead of ¥700. (1914 p. 9-13).

Pastor Chu also reported to General Assembly. (1914 p. 46).

1915

The Committee reported that Pastor O was still in charge and doing nicely; that the group in Yokohama was prospering; that the colporter was still at work; that there were 300 factory hands at Osaka and Kioto and that Pastor O had suggested another pastor be sent there; that one member of the joint Committee had visited Tokio during the year and gone thoroughly into conditions there; that the Committee felt that the time had come to erect a church building in Tokio which would make it possible for the girls and women there also to attend church; that there were 2 new baptisms and 49 total; 9 new catechumens and 21 total; adherents 178; that the Budget was as follows:—salary ¥45, children's allowance ¥3.50 per child, ¥14, rent of church and pastor's house ¥50, janitor etc. ¥7, a total of ¥116 per month, of which our share was ¥800.

Carried that the action in last year's Minutes p. 5 be reconsidered, and changed to read, "That the work be turned over to the Federal Council with the understanding that it is to be carried on in accordance with the plan adopted in 1912 Min. p. 7." (1915 Min. p. 25, 28).

1916

The Committee reported that Pastor O had completed his term of service, and that, though the Committee had wished to have him remain another year, the Bishop had felt it wiser to recall him, so that a new Presbyterian pastor was being sought; that some of the leaders missionary in Japan had suggested that we abandon the work there

urging the students to go to Japanese churches, but that the Committee had answered that it considered the church there not a field, but a force; not intended merely for the nurture of the boys already Christian, but particularly for the evangelizing of the students, and that we could do that as no Japanese church could do, since the boys were so deficient in the national language as yet. The Committee reiterated its statement of the need of a specially built building for the work. It said that as the M.E. Council had not seen fit to turn the work over to the Federal Council, we too had not done so. It again recommended the Budget of ¥800 for our share. (1916 p. 17).

1916

In 1916 October, Pastor Yi Yu Han of the Central Presbyterian Church in Seoul went to take charge of the union church in Tokio. The work progressed very well throughout that year, but Pastor Yi's health was not very good, and there was some little lack of sympathy between him and some of the boys so that in June of 1917, he resigned and returned home.

1917

Pastor Yim Chong Soon of the Presbyterian Church in Koksan County seat was sent in November. He was in Tokio as is noted above in 1912 when the union agreement was consummated, and was called unanimously by the boys there to come again now that he is a pastor.

Since going to Tokio the work has been in a most prosperous condition. Pastor Yim has opened work for a

number of Korean girls who are working in factories in Yokohama, and has given more time to the church in Yokohama than has been given heretofore.

He has also opened work in the factories of other places besides Yokohama and has secured permission from the factory owner to preach not only to the Korean workers but to the Japanese workers as well. He is working to secure at least a half holiday on Sundays for the workers that they may attend worship.

PART V.

DIGEST OF ROLLS OF VARIOUS SORTS.

Chapter I. The Rolls of the Honored Dead. (Forty.)

Presbyterian Mission North. (Twenty-six).

Rev. H. G. Underwood, D.D., L.L.D.	1885-1916
J. W. Heron, M.D.	1885-1890
Mrs. J. S. Gale (Harriet Gibson-Heron)	1885-1908
Rev. D. L. Gifford	1888-1900
Mrs. D. L. Gifford	1888-1900
Hugh Brown, M.D.	1891-1894
Mrs. C. C. Vinton	1891-1903
Mrs. W. M. Baird	1891-1916
Rev. S. F. Moore	1892-1906
Rev. Graham Lee, D.D.	1892-1916
Mrs. F. S. Miller (Anna Reinecke)...	1892-1903
Miss Ellen Strong	1892-1901
Miss Anna Jacobson	1895-1897
Mrs. J. E. Adams (Nellie Dick)	1895-1909
Mrs. S. A. Moffett (Alice Fish)	1897-1912
Rev. R. H. Sidebotham	1899-1908
Mrs. W. B. Hunt (Bertha Findley)	1899-1905
Rev. Geo. Leck	1900-1901
Mrs. W. V. Johnson	1903
Rev. W. V. Johnson	1903
Mrs. Mary E. Brown...	1903-1905
Mrs. A. A. Pieters (Elizabeth Campbell)	1904-1906
Rev. Chase Sawtell	1907-1908
Mrs. M. W. Greenfield (Maud Saxe)	1907-1910
Rev. M. W. Greenfield	1907-1917
Miss Fanny Cleland	1916-1918

PRESBYTERIAN MISSION SOUTH. (EIGHT).

Rev. W. M. Junkin	1893-1907
Rev. C. C. Owen, M.D.	1898:1908
Mrs. Eugene Bell (Lottie Witherspoon)	1895-1901
Mrs. W. B. Harrison	1896-1903
Miss Nellie Rankin	1905-1911
Miss Anna Bedinger	1910-1916
Miss Laura Pitts	1910-1911
Rev. T. E. Wilson	1915-1917

PRESBYTERIAN MISSION CANADIAN. (ONE).

Rev. W. J. McKenzie	1893-1895

PRESBYTERIAN MISSION AUSTRALIAN. (FIVE).

Rev. J. H. Davies	1889-1890
Mrs. J. H. Mackay	1891-1892
Mrs. A. Adamson	1894-1895
Rev. A. Adamson	1894-1915
Mrs. G. Engel (Miss Bath)	1900-1906

CHAPTER II. ROLLS OF THOSE WHO HAVE RETIRED FROM THE WORK.

THEY HAVE "DONE WHAT THEY COULD" FOR KOREA MANY ARE IN BROKEN HEALTH. (THE TOTAL IS EIGHTY.)

PRESBYTERIAN MISSION NORTH. (FORTY-SEVEN).

Hon. H. N. Allen and wife	1884-1891
Mrs. D. A. Bunker	1886-1888
Chas. Power, M.D.	1888-1889
Rev. W. Gardner	1889
Miss Sarah Gardner	1889
Mrs. Hugh Brown	1891-1893
Miss Arbuckle	1891-1893
C. C. Vinton, M.D.	1891-1908
Mrs. S. F. Moore	1892-1906
C. H. Irvin, M.D. and wife	1893-1911

Mrs. Graham Lee 1894-1912
J. Hunter Wells, M.D. and wife 1895-1915
Miss Louise Chase 1896-1911
W. O. Johnson, M.D. and [wife 1897-1913
Mrs. R. H. Sidebotham 1899-1908
Mrs. Geo. Leck 1900-1901
Rev. W. M. Barrett and wife 1901-1908
Miss M. B. Barrett 1901-1908
Rev. C. E. Kearns and wife 1902-1907
M. M. Null M.D. and wife 1903-1907
Rev. E. F. Hall and wife 1903-1908
Miss C. Cameron... 1905-1908
Miss Anna Heron 1907-1910
Miss Alice Butts 1907-1913
Mrs. M. W. Greenfield (Rae Mills)... 1912-1916
Mrs. Chase Sawtell 1907-1910
Miss H. Taylor 1908-1910
W. C. Purviance, M.D. and wife 1908-1914
Miss Mary Mackenzie 1909-1910
Miss Lucile Campbell 1909-1913
Rev. M. Renich and wife 1910-1913
Miss H. Forsythe 1911-1915
Miss McGee 1911-1915
Miss Lera Avison 1911-1914
Rev. Thornton Mills, Ph.D. 1911-1913
Mrs. Belle Luckett 1913-1916
Miss Ruby Brownlee... 1910-1914

PRESBYTERIAN MISSION SOUTH. (TWENTY-ONE).

A. D. Drew, M.D. and wife 1894-1901
Mr. Nolan, M.D.... 1904-1907
W. H. Forsythe, M.D. 1905-1908
M. C. Harding, M.D.... 1911-1913
Mrs. W. M. Junkin 1893-1907
Rev. Cameron Johnson 1898-1901
Miss Straeffer 1898-1905
Rev. A. M. Earle and wife 1906-1913

Rev. P. B. Hill and wife 1912-1916
Rev. C. H. Pratt and wife 1912-1916
Mrs. T. E. Wilson 1916-1917
Rev. J. K. Parker and wife 1912-1914
T. H. Daniel, M.D. and wife 1904-1917
Mr. W. A. Venable and wife 1909-1918

CANADIAN PRESBYTERIAN MISSION. (FIVE).

Rev. J. McLeod 1909-1911
Miss E. M. Smith 1913-1915
Miss M. E. McFarlane 1913-1915
Miss Edna Cruikshank 1914-1916
Miss Eleanor Hughes 1917

AUSTRALIAN PRESBYTERIAN MISSION. (SEVEN).

Rev. J. H. Mackay 1891-1893
Miss Fawcett 1891-1893
Miss Perry 1891-1895
Mrs. Adamson 1896-1914
Rev. H. Currell, M.D. and wife 1902-1915
Rev. Mr. Lomas 1914-1916

CHAPTER III. ROLLS OF THOSE NOW IN SERVICE. ALL PRESBYTERIANS.

(TWO HUNDRED AND NINETY-SIX.)

Arrived on the field in 1888.

Mrs. H. G. Underwood, M.D. ... ... (P.N.) Seoul.
Rev. J. S. Gale, D.D. ... ... (P.N.) Seoul.
(1888-1891 was in the Can. Y.M.C.A. Mission).

Arrived on the field in 1890.

Rev. S. A. Moffett, D.D. ... ... (P.N.) Pyeng Yang.
Mrs. F. S. Miller (Susan A. Doty) ... ... (P.N.) Chung Ju.

Arrived on the field in 1891.

Rev. W. M. Baird, Ph. D. ... ... (P.N.) Pyeng Yang.
Miss B. Menzies ... ... (A.P.) Fusanchin.

Arrived on the field in 1892.

Miss E. Moore	(A.P.)	Tong Yeng.
Rev. F. S. Miller	(P.N.)	Chung Ju.
Rev. W. D. Reynolds, D.D. and wife ...	(P.S.)	Chun Ju.
Rev. W. L. Swallen, D.D. and wife	(P.N.)	Pyeng Yang.
Rev. L. B. Tate	(P.S.)	Chun Ju.
Miss Mattie Tate	(P.S.)	Chun Ju.

Arrived on the field in 1893.

O. R. Avison, M.D. and wife	(P.N.)	Seoul.

Arrived on the field in 1894.

Rev. J. E. Adams, D.D.	(P.N.)	Taiku.

Arrived on the field in 1895.

Mrs. G. Engel (Miss Brown)	(A.P.)	Fusanchin.
Rev. A. A. Pieters...	(P.N.)	Chairyong.

Arrived on the field in 1896.

Rev. Eugene Bell	(P.S.)	Kwang Ju.
Rev. W. B. Harrison	(P.S.)	Kunsan.
Mrs. L. B. Tate	(P.S.)	Chun Ju.
Miss Katherine Wambold	(P.N.)	Seoul.
Rev. N. C. Whittemore	(P.N.)	Syun Chun.

Arrived on the field in 1897.

Miss Margaret Best	(P.N.)	Pyeng Yang.
Rev. W. B. Hunt	(P.N.)	Chairyong.
Mrs. A. A. Pieters, M.D.	(P.N.)	Chairyong.
Rev. Cyril Ross, Ph. D. and wife	(P.N.)	Syun Chun.

Arrived on the field in 1898.

Rev. W. R. Foote and wife	(C.P.)	Yong Jong.
Rev. B. Grierson, M.D. and wife	(C.P.)	Song Jin.
Rev. D. M. McRae	(C.P.)	Ham Heung.

Arrived on the field in 1899.

Rev. H. M. Bruen...	(P.N.)	Faiku.
Rev. W. F. Bull and wife	(P.S.)	Kunsan.
A. M. Sharrocks, M.D. and wife...	(P.N.)	Syun Chun.

Miss E. L. Shields...	(P.N.)	Seoul.
Mrs. A. G. Welbon	(P.N.)	Pyeng Yang.

Arrived on the field in 1900.

Rev. C. F. Bernheisel	(P.N.)	Pyeng Yang.
Rev. G. Engel	(A.P.)	Fusanchin.
Miss L. H. McCully	(C.P.)	Wonsan.
Mrs. D. M. McRae	(C.P.)	Ham Heung.
Mrs. G. Owen...	(P.S.)	Kwang Ju.
Rev. C. E. Sharp and wife	(P.N.)	Chairyong.
Miss Velma Snook...	(P.N.)	Pyeng Yang.
Rev. A. G. Welbon	(P.N.)	Pyeng Yang.

Arrived on the field in 1901.

Rev. W. N. Blair and wife	(P.N.)	Pyeng Yang.
Mrs. J. W. Hirst	(P.N.)	Seoul.
Miss K. McMillan...	(C.P.)	Ham Heung.
Rev. E. H. Miller and wife	(P.N.)	Seoul.
Rev. A. F. Robb and wife	(C.P.)	Wonsan.

Arrived on the field in 1902.

Mrs. H. M. Bruen...	(P.N.)	Taiku.
Rev. C. A. Clark, D.D. and wife	(P.N.)	Seoul.
Rev. L. C. McCutchen and wife	(P.S.)	Chun Ju.
Miss Jane Samuel	(P.N.)	Syun Chun.
Rev. W. E. Smith and wife...	(P.N.)	Pyeng Yang.

Arrived on the field in 1903.

Mrs. C. F. Bernheisel	(P.N.)	Pyeng Yang.
Mrs. W. B. Harrison	(P.S.)	Kunsan.
Rev. E. Wade Koons	(P.N.)	Seoul.
Rev. J. F. Preston and wife	(P.S.)	Soon Chun.
Miss J. B. Robb	(C.P.)	Ham Heung.
Rev. H. C. Whiting and wife	(P.N.)	Chairyong.

Arrived on the field in 1904.

Rev. H. E. Blair and wife	(P.N.)	Taiku.
J. W. Hirst, M.D....	(P.N.)	Seoul.
Rev. J. G. Holdcroft	(P.N.)	Pyeng Yang.
Rev. E. F. McFarland	(P.N.)	Taiku.

Arrived on the field in 1905.

Mrs. E. Wade Koons	(P.N.)	Seoul.
Miss C. F. Kestler...	(P.S.)	Chun Ju.
Rev. G. S. McCune, D.D. and wife	(P.N.)	Syun Chun.
Mrs. E. F. McFarland	(P.N.)	Taiku.
Mrs. J. N. McKenzie (Miss Kelly)	(A.P.)	Fusanchin.
Mrs. A. C. Wright (Miss Niven)...	(A.P.)	Fusanchin.

Arrived on the field in 1906.

Mrs. J. E. Adams	(P.N.)	Taiku.
Rev. W. C. Erdman	(P.N.)	Taiku.
Mrs. W. B. Hunt	(P.N.)	Chairyong.
Mrs. N. C. Whittemore	(P.N.)	Syun Chun.
Rev. L. L. Young and wife...	(C.P.)	Ham Heung.

Arrived on the field in 1907.

Miss J. Dysart	(P.S.)	Kunsan.
Mrs. W. C. Erdman	(P.N.)	Taiku.
Miss E. Graham	(P.S.)	Kwang Ju.
Rev. Edwin Kagin	(P.N.)	Chung Ju.
Rev. Robert Knox and wife	(P.S.)	Kwang Ju.
Rev. H. D. McCallie and wife	(P.S.)	Mokpo.
Mr. Robt. McMurtrie	(P.N.)	Pyeng Yang.
Rev. J. S. Nisbet, D.D. and wife	(P.S.)	Mokpo.
Rev. S. L. Roberts and wife	(P.N.)	Syun Chun.
Rev. A. R. Ross	(P.N.)	Song Jin.
Miss W. R. Scholes	(A.P.)	Chin Ju.

Arrived on the field in 1908.

Miss S. Buckland	(P.S.)	Chun Ju.
Rev. W. T. Cook and wife	(P.N.)	Chun Ju.
Miss A. S. Doriss	(P.N.)	Pyeng Yang.
Mr. J. F. Genso and wife	(P.N.)	Seoul.
Mrs. Edwin Kagin	(P.N.)	Chung Ju.
Rev. W. C. Kerr	(P.N.)	Chairyong.
Rev. H. W. Lampe	(P.N.)	Syun Chun.
Miss J. A. Martin...	(P.S.)	Mokpo.
Miss Katherine McCune	(P.N.)	Chairyong.

R. G. Mills, M.D. and wife...	(P.N.)	Seoul.
Rev. H. A. Rhodes and wife	(P.N.)	Syun Chun.
Mr. R. O. Reiner and wife	(P.N.)	Pyeng Yang.
Rev. J. U. S. Toms and wife	(P.N.)	Seoul.
R. M. Wilson, M.D. and wife	(P.S.)	Kwang Ju.
Rev. G. H. Winn and wife	(P.N.)	Taiku.

Arrived on the field in 1909.

Rev. W. M. Clark and wife...	(P.S.)	Chun Ju.
Rev. R. T. Coit and wife	(P.S.)	Soon Chun.
Rev. J. Y. Crothers	(P.N.)	Andong.
A. G. Fletcher, M.D.	(P.N.)	Taiku.
Mrs. J. G. Holdcroft	(P.N.)	Pyeng Yang.
Miss Hilda Helstrom	(P.N.)	Syun Chun.
Rev. D. M. Lyall and wife...	(A.P.)	Masanpo.
Mrs. J. V. Logan	(P.N.)	Chung Ju.
Miss A. McQueen	(P.S.)	Kwang Ju.
Miss E. A. McCully	(C.P.)	Wonsan.
Miss Anna McKee	(P.N.)	Chairyong.
Rev. E. M. Mowry and wife	(P.N.)	Pyeng Yang.
Mrs. C. L. Phillips	(P.N.)	Pyeng Yang.
Miss M. M. Rogers	(C.P.)	Song Jin.
Mrs. A. R. Ross	(C.P.)	Song Jin.
Rev. R. E. Winn and wife	(P.N.)	Andong.

Arrived on the field in 1910.

Miss M. L. Biggar...	(P.S.)	Soon Chun.
Miss F. L. Clerke	(A.P.)	Chin Ju.
Rev. A. F. De Camp and wife	(P.N.)	Seoul.
Miss M. S. Davies...	(A.P.)	Fusanchin.
Mrs. J. S. Gale	(P.N.)	Seoul.
Rev. C. S. Hoffman	(P.N.)	Kangkei.
Miss Margo Lewis...	(P.N.)	Seoul.
Rev. J. N. McKenzie	(A.P.)	Fusanchin.
Rev. F. J. L. Macrae	(A.P.)	Masanpo.
T. D. Mansfield, M.D. and wife...	(C.P.)	Wonsan.
J. B. Patterson, M.D. and wife	(P.S.)	Kunsan.

Rev. C. L. Phillips	(P.N.)	Pyeng Yang.
Rev. J. V. N. Talmage and wife...	(P.S.)	Kwang Ju.
Rev. R. D. Watson	(A.P.)	Tong Yeng.
Mrs. H. W. Lampe	(P.N.)	Syun Chun.

Arrived on the field in 1911.

Miss M. L. Alexander	(A.P.)	Fusanchin.
Rev. A. H. Barker and wife	(C.P.)	Yong Jung.
J. D. Bigger, M.D.	(P.N.)	Kangkei.
Miss A. N. Campbell	(A.P.)	Chin Ju.
Miss S. A. Colton	(P.S.)	Chun Ju.
Mrs. J. Y. Crothers	(P.N.)	Andong.
Mrs. C. S. Hoffman	(P.N.)	Kangkei.
A. I. Ludlow, M.D. and wife	(P.N.)	Seoul.
C. I. McLaren, M.D. and wife	(A.P.)	Chin Ju.
Miss I. McPhee	(A.P.)	Masanpo.
Rev. L. T. Newland and wife	(P.S.)	Mokpo.
Mrs. W. P. Parker	(P.S.)	Pyeng Yang.
Miss H. Pollard	(P.N.)	Taiku.
R. K. Smith, M.D. and wife	(P.N.)	Andong.
Miss B. I. Stevens...	(P.N.)	Syun Chun.
Mr. M. L. Swinehart and wife	(P.S.)	Kwang Ju.
Miss M. Switzer	(P.N.)	Taiku.
Mrs. R. D. Watson	(A.P.)	Tong Yeng.

Arrived on the field in 1912.

Miss L. Austin	(P.S.)	Chun Ju.
Rev. F. M. Eversole and wife	(P.S.)	Chun Ju.
Mrs. J. D. Bigger...	(P.N.)	Kangkei.
Miss Mary Dodson	(P.S.)	Kwang Ju.
Rev. S. K. Dodson	(P.S.)	Kwang Ju.
Miss L. Dupuy	(P.S.)	Kunsan.
Mrs. A. G. Fletcher	(P.N.)	Taiku.
Miss A. L. Greer	(P.S.)	Soon Chun.
Rev. J. T. Kelly and wife	(A.P.)	Kuchang.
Mrs. W. C. Kerr	(P.N.)	Chairyong.
Miss J. Lathrop	(P.S.)	Mokpo.
Rev. W. A. Linton	(P.N.)	Kunsan.

R. S. Leadingham, M.D. and wife	(P.S.)	Mokpo.
Rev. J. McEachern	(P,S.)	Kunsan.
Rev. D. A. McDonald and wife	(C.P.)	Hoiryong.
Miss A. McMurphy	(P.S.)	Mokpo.
Mrs. S. A. Moffett...	(P.N.)	Pyeng Yang.
Miss G. Napier	(A.P.)	Masanpo.
Rev. W. P. Parker	(P.S.)	Pyeng Yang.
Miss E. J. Schepping	(P.S.)	Seoul.
H. L. Timmons, M.D. and wife	(P.S.)	Soon Chun.
Mr. H. H. Underwood...	(P.N.)	Seoul.
Miss E. A. Winn	(P.S.)	Chun Ju.
Rev. S. D. Winn	(P.S.)	Chun Ju.
Rev. A. C. Wright	(A.P.)	Fusanchin.

Arrived on the field in 1913.

Rev. A. W. Allen	(A.P.)	Chin Ju.
Mrs. Edwin Campbell	(P.N.)	Syun Chun.
Rev. F. Cunningham	(A.P.)	Chin Ju.
Mr. A. W. Gillis and wife	(P.N.)	Pyeng Yang.
Miss J. H. Kirk	(C.P.)	Ham Heung.
Miss Laing	(A.P.)	Chin Ju,
Miss E. B. McEachern...	(C.P.)	Ham Heung.
Rev. S. J. Proctor and wife	(C.P.)	Hoiryong.
W. Taylor, M.D.	(A.P.)	Tong Yeng.
Rev. J. C. Crane and wife	(P.S.)	Soon Chun,
Miss E. A. McLellan	(C.P.)	Ham Heung.

Arrived on the field in 1914.

Mr. Edwin Campbell	(P.N.)	Syun Chun.
Miss E. M. Ebery...	(A.P.)	Kuchang.
Rev. E. J. O. Fraser and wife	(C.P.)	Wonsan.
Rev. D. W. McDonald and wife...	(C.P.)	Ham Heung.
Miss M. J. McKinnon	(C.P.)	Songjin.
Rev. T. S. Soltau and wife	(P.N.)	Kangkei.
Mrs. H. H. Underwood	(P.N.)	Seoul.
S. P. Tipton, M.D. and wife	(P.N.)	Chung Ju.
Mrs. W. Taylor	(A.P.)	Tong Yeng.

Rev. W. Scott and wife	(C.P.)	Yong Jung.

Arrived on the field in 1915.

Miss E. Bekins	(P.N.)	Taiku.
Miss G. O. Bergman	(P.N.)	Taiku.
Miss K. Esteb	(P.N.)	Seoul.
Miss Caroline Few	(P.N.)	Kangkei.
Miss Hartness	(P.N.)	Pyeng Yang.
Miss E. Matthews...	(P.S.)	Kwang Ju.
Mrs. J. F. L. Macrae	(A.P.)	Masanpo.
S. H. Martin, M.D. and wife	(C.P.)	Yong Jung.
N. O. Robertson, M.D. and wife	(P.S.)	Chun Ju.
W. J. Schiefly, D.D.S. and wife...	(P.N.)	Seoul.
Miss Skinner	(A.P.)	Masanpo.
Miss Olivet Swallen	(P.N.)	Pyeng Yang.

Arrived on the field in 1916.

Rev. Archibald Campbell and wife	(P.N.)	Kangkei
Miss G. A. Cass	(C.P.)	Hoiryong.
Mrs. F. Cunningham	(A.P.)	Chin Ju.
Rev. P. S. Crane and wife	(P.S.)	Mokpo.
Miss L. Dean	(P.N.)	Seoul.
Miss D. Hocking	(A.P.)	Fusanchin.
Miss V. Ingerson	(P.N.)	Syun Chun.
Miss E. Palethorpe	(C.P.)	Yong Jung.
F. W. Schofield, M.D. and wife...	(C.P.)	Seoul.
Miss S. M. Scott	(A.P.)	Masampo.
Miss Mary Thomas	(C.P.)	Wonsan.
Rev. F. Thomas and wife	(A.P.)	Kuchang.
Miss E. M. Reiner...	(P.N.)	Pyeng Yang.

Arrived on the field in 1917.

Rev. W. A. Anderson and wife	(P.N.)	Andong
Miss Anderson	(P.N.)	Pyeng Yang.
Miss H. A. Pligh	(C.P.)	Yong Jung.
Miss H. Covington	(P.N.)	Andong.
Rev. H. J. Hill and wife	(P.N.)	Seoul.

Rev. M. Jack and wife...	(C.P.)	Seoul.
Miss J. Behrer	(P.N.)	Kangkei.
J. M. Rogers, M.D. and wife	(P.S.)	Soon Chun.

Chapter IV. Presbyterian Stations in Korea and Their Charter Members.

1884.		
Seoul	(P.N.)	H. N. Allen, M.D., and wife. Rev. H. G. Underwood, D.D. J. W. Heron, M.D. and wife.
1891.		
Fusan	(P.N.)	Rev. W. M. Baird, Ph.D. and wife. Hugh Brown, M.D. and wife.
Fusan	(A.P.)	Rev. J. H. Mackay and wife. (Rev. Davies pioneer 1889). Misses Menzies, Fawcett and Perry.
1892.		
Fusanjin	(A.P.)	Misses Menzies, Perry and Moore.
Wonsan	(P.N.)	Rev. J. S. Gale, D.D. and wife.
1893.		
Pyeng Yang	(P.N.)	Rev. S. A. Moffett. Rev. Graham Lee and wife. Hunter Wells, M.D. and wife. (95)
1894.		
Choryang	(A.P.)	Rev. A. Adamson and wife.
1896.		
Chun Ju	(P.S.)	Rev. W. D. Reynolds, D.D. and wife. Rev. L. B. Tate and Miss Mattie Tate.
Kunsan	(P.S.)	Rev. W. M. Junkin and wife. A. D. Drew, M.D. and wife. Miss Salina Davis.
1897.		
Taiku		Rev. J. E. Adams, D.D. and wife. W. O. Johnson, M.D. and wife.

1898.		
Wonsan	(Can. P.)	Rev. W. R. Foote and wife.
		Rev. R. Grierson and wife.
		Rev. D. M. McRae.
Mokpo	(P.S.)	Rev. Eugene Bell and wife.
		C. C. Owen, M.D.
1901.		
Song Jin	(Can. P.)	Rev. R. Grierson, M.D. and wife.
Syun Chun	(P.N.)	A. M. Sharrocks, M.D. and wife.
		Rev. N. C. Whittemore.
		Rev. Geo. Leck and wife.
1903.		
Ham Heung	(Can. P.)	Rev. D. M. McRae and wife.
1904.		
Kwang Ju	(P.S.)	C. C. Owen, M.D. and wife.
		Rev. Eugene Bell and wife.
1905.		
Chin Ju	(A.P.)	Rev. H. Currell, M.D. and wife.
1906.		
Chairyung	(P.N.)	Rev. W. B. Hunt and wife.
		Rev. C. E. Sharp and wife.
		Rev. E. Wade Koons and wife.
		Rev. H. C. Whiting, M.D. and wife.
1907.		
Chung Ju	(P.N.)	Rev. F. S. Miller and wife.
		M. M. Null, M.D. and wife.
		Rev. Edwin Kagin.
1908.		
Kang Kei	(P.N.)	Rev. H. E. Blair and wife.
		Rev. Harry Rhodes and wife.
		R. G. Mills, M.D. and wife.
1909.		
Andong	(P.N.)	Rev. A. G. Welbon and wife.

1911.		
Masanpo	(A.P.)	Rev. A. Adamson and wife.
		Rev. R. D. Watson and wife.
1912.		
Soon Chun	(P.S.)	Rev. J. F. Preston and wife.
		Rev. R. T. Coit and wife.
		H. L. Timmons, M.D. and wife.
		Miss Meta L. Biggar, Miss A. S. Greer, Miss S. Dupuy.
Hoiryung	(Can. P.)	Rev. A. H. Barker and wife.
		T. D. Mansfield and wife.
1913.		
Yong Jung	(Can. P.)	Rev. A. H. Barker and wife.
Kuchang	(A.P.)	Rev. J. F. L. Macrae.
		Rev. J. T. Kelly and wife.
Tong Yeng	(A.P.)	Rev. R. D. Watson and wife.

The Australian Station of Fusan was transferred to Fusanchin, in 1892; their Choryang Station was transferred to Masanpo in 1911.

The Presbyterian North Station at Wonsan was surrendered to the Canadians in 1898; their Fusan Station was given over to the Australian in 1913, and the work carried from Fusanjin, the Fusan Station being closed.

STATISTICS OF ONE THIRD OF A CENTURY OF THE WHOLE PRESBYTERIAN CHURCH OF CHOSEN.

(ALL PRESBYTERIAN MISSIONS COMBINED.)

서양목사 Foreign Pastors.	서양의사 Foreign Doctors.	서양부인 Foreign Ladies.	서양선교사도합 Total Foreigners.	목사 Pastors.	장로 Elders.	강도사 Licentiates.	장립집사 Ordained Deacons.	선교사 Missionaries.	조사 Helpers.	녀역사자 Women Workers.	
0	1	1	2	0	0	0	0	0	0	0	1884
1	1	1	3	0	0	0	0	0	0	0	1885
1	2	2	5	0	0	0	0	0	0	0	1886
1	3	2	6	0	0	0	0	0	0	0	1887
1	3	1	5	0	0	0	0	0	3	0	1888
3	4	2	9	0	0	0	0	0	3	0	1889
3	4	2	9	0	0	0	0	0	3	0	1890
4	6	1	11	0	0	0	0	0	3	0	1891
5	7	2	14	0	0	0	0	0	3	0	1892
12	15	2	29	0	0	0	0	0	8	0	1893
12	18	3	33	0	0	0	0	0	6	4	1894
12	18	3	33	0	0	0	0	0	5	4	1895
12	18	3	33	0	0	0	0	0	5	4	1896
15	20	4	39	0	0	0	0	0	5	5	1897
21	28	6	55	0	0	0	0	0	11	6	1898
23	30	7	60	0	0	0	0	0	22	6	1899
24	35	8	67	0	2	0	0	0	28	8	1900
30	45	9	82	0	2	0	0	0	32	11	1901
34	49	9	92	0	5	0	—	0	46	11	1902
36	53	8	97	0	5	0	—	0	66	23	1903
41	54	9	104	0	11	0	—	0	86	21	1904
46	58	14	118	0	18	0	—	0	80	29	1905
46	68	13	127	0	33	0	—	0	140	38	1906
49	70	12	131	6	49	0	—	1	105	32	1907
52	81	14	147	6	63	0	—	1	161	48	1908
57	93	15	165	13	108	0	—	2	171	50	1909
57	103	16	176	—	133	0	—	2	224	44	1910
67	120	16	199	—	159	3	18	2	205	71	1911
77	138	20	235	—	225	6	16	2	230	70	1912
81	156	22	259	—	270	4	40	7	257	83	1913
88	160	22	270	91	332	3	51	7	281	135	1914
84	165	21	270	108	467	6	53	7	265	73	1915
77	175	20	289	120	523	8	75	6	257	92	1916
75	175	20	287	143	617	3	81	7	206	128	1917

STATISTICS OF ONE THIRD OF A CENTURY OF THE WHOLE PRESBYTERIAN CHURCH OF CHOSEN.

(All Presbyterians Combined.)

신세례인 New Communicants.	세례인도합 Total Communicants.	월급안먹는역소자 령수와셔리집소와모든 Unpaid Workers.	당회 Sessions.	례배보는자리 Places Meeting.	역소쟈도합 Total Native Workers.	남미셔인 Colporters.	남젼도인 Local Preachers.	
0	0		0	0	0	—	0	1884
0	0		0	0	0	—	0	1885
9	9		0	1	0	—	0	1886
20	25		0	1	0	—	0	1887
45	65		0	1	6	—	3	1888
39	104		0	1	5	—	2	1889
3	100		0	3	5	—	2	1890
21	119		0	5	5	—	2	1891
17	127		0	5	7	—	4	1892
14	241		0	5	12	—	4	1893
76	236		0	7	14	—	4	1894
50	286		0	13	9	—	—	1895
210	530		0	26	9	—	—	1896
347	932		0	73	10	—	—	1897
1,153	2,099		0	205	17	—	—	1898
841	2,839		0	261	28	—	—	1899
1,086	3,710		2	287	36	—	—	1900
1,368	5,118		2	326	37	14	0	1901
1,164	5,796		3	369	115	19	28	1902
1,666	7,107		3	427	145	32	24	1903
2,067	8,756		8	462	167	38	22	1904
2,463	11,061		13	540	192	44	39	1905
3,435	14,353		22	843	283	58	47	1906
4,585	18,081		35	1022	226	51	38	1907
7,109	24,239		50	1130	320	53	56	1908
—	30,377		—	1580	366	72	75	1909
10,082	39,394		—	1632	390	74	48	1910
9,713	46,934		—	1685	446	129	41	1911
8,836	53,008		—	2054	474	128	46	1912
7,274	55,557		173	2847	518	144	44	1913
7,516	60,047	15453	224	3040	638	163	59	1914
6,706	62,033	12404	291	3637	531	140	53	1915
6,718	63,202	14874	336	3640	538	131	58	1916
8,787	68,230	—	351	—	557	143	70	1917

STATISTICS OF ONE THIRD OF A CENTURY OF THE WHOLE PRESBYTERIAN CHURCH OF CHOSEN.

(ALL PRESBYTERIAN MISSIONS COMBINED).—(*Continued.*)

대학생 College Students.	대학교 Colleges.	신학생 Theol. Students.	금년신로진례당 New Buildings.	례배당집 Church Buildings.	멧노쟈도합 Total Adherents.	금년신학습인 New Catechumens.	도합학습인 Total Catechumens.	금년신유아셰례 New Bapt. Infants.	유아셰례도합 Total Bapt. Infants.	
			No Statistics.	No Statistics.	No Statistics.	No Statistics.	No Statistics.	No Statistics.	No Statistics.	
			총계	업슴	총업슴계	본업슴계				
0	0	0								1884
0	0	0								1885
0	0	0								1886
0	0	0								1887
0	0	0								1888
0	0	0								1889
0	0	0								1890
0	0	0								1891
0	0	0								1892
0	0	0								1893
0	0	0								1894
0	0	0								1895
0	0	0								1896
0	0	0	—	—	6,800	—	2,344	—	—	1897
0	0	0	—	—	7,500	—	2,800	—	—	1898
0	0	0	—	—	9,634	—	3,426	—	—	1899
0	0	0	—	—	13,569	—	4,000	—	—	1900
0	0	2	53	199	14,784	243	7,481	108	176	1901
0	0	2	41	241	19,327	2,559	6,167	117	407	1902
0	0	6	26	275	24,971	2,812	6,484	184	571	1903
0	0	7	70	339	26,554	2,469	6,946	194	680	1904
0	0	27	107	394	37,407	4,755	8,431	336	986	1905
15	1	53	164	546	56,943	8,047	12,161	368	1,308	1906
12	1	71	172	691	72,968	10,027	19,789	426	1,539	1907
15	1	99	204	897	94,578	14,008	24,122	1,422	2,682	1908
23	1	205	—	1,193	119,273	17,588	30,605	—	3,252	1909
37	1	154	—	1,157	140,470	14,507	33,790	—	4,567	1910
47	1	158	—	1,448	144,260	15,708	35,508	—	4,598	1911
83	2	180	—	1,438	127,228	10,042	26,400	—	5,431	1912
83	1	205	—	1,675	124,196	8,145	24,665	1,243	5,667	1913
69	1	227	108	1,647	121,108	9,423	24,890	2,103	8,381	1914
48	1	194	88	1,715	145,616	9,415	24,936	2,023	9,290	1915
50	1	154	154	1,754	146,413	8,279	24,126	1,872	14,732	1916
87	1	204	86	1,715	149,526	8,191	21,495	1,940	10,277	1917

STATISTICS OF ONE THIRD OF A CENTURY OF THE WHOLE PRESBYTERIAN CHURCH OF CHOSEN.

(All Presbyterian Missions Combined.)

학당교수 Teachers.		소학생 Pupils.		소학교 Primary Schools.	중학생 Pupils.		중학교 Academies.	
녀 Women.	남 Men.	녀 Girls.	남 Boys.		녀 Girls.	남 Boys.		
0	0	0	0	0	0	0	0	1884
0	0	0	0	0	0	0	0	1885
0	0	0	0	0	0	0	0	1886
0	0	0	0	0	0	0	0	1887
0	0	0	0	0	0	25	1	1888
0	0	0	0	0	3	36	2	1889
0	0	0	0	0	9	15	2	1890
0	0	0	0	0	10	24	2	1891
1	0	12	0	1	13	9	2	1892
2	5	12	15	3	16	13	2	1893
2	5	12	60	6	16	46	2	1894
4	5	12	60	6	16	46	2	1895
4	14	26	60	7	17	46	2	1896
4	19	80	252	14	19	47	2	1897
4	18	63	170	26	19	50	2	1898
5	27	72	140	20	20	55	2	1899
7	47	112	485	30	22	60	2	1900
3	52	165	665	56	14	50	2	1901
9	65	235	977	77	27	57	3	1902
11	82	442	1,219	90	33	85	4	1903
13	90	431	1,318	102	77	140	6	1904
25	112	633	1,721	139	128	205	8	1905
35	224	1,093	3,560	238	232	252	8	1906
30	394	1,426	6,333	405	153	623	15	1907
70	631	2,634	10,563	542	202	607	16	1908
—	—	3,569	11,104	—	694		24	1909
—	—	14,863		684	1,442		22	1910
—	—	13,608		631	1,447		23	1911
—	—	12,943		539	1,778		25	1912
—	—	12,898		539	1,368		19	1913
—	—	13,681		499	1,834		19	1914
—	—	14,106		477	1,237		14	1915
—	—	14,410		449	1,013		21	1916
548	172	15,874		508	1,900		16	1917

STATISTICS OF ONE THIRD OF A CENTURY OF THE WHOLE PRESBYTERIAN CHURCH OF CHOSEN.

(ALL PRESBYTERIAN MISSIONS COMBINED).—*(Continued.)*

NOTE. — Financial Items are differently distributed different years so that only the final totals are of value for comparison.

Statistics in Yen = 50 c. gold.	연보모합 Total Contributions.	잡비 Miscellaneous.	전도비 Missions.	건축비와수리비 Bldg. and Repairs.	교육비도합 Educ. Expense.	본교회용비도합 Cong. Expense.
	No Statistics.	No Statistics.	No Statistics.	No Statistics.	No Statistics.	No Statistics.
광고	총계업슴	총계업슴	총계업슴	총계업슴	총계업슴	총계업슴
보군더이지정충게됴목을비교홀수가업소엇던히에한가지방점으	10,937	—	242	3,882	1,171	3,961
로난호교엇던히에다른방점으로난호니비교홀기위호여그마자막	9,959	—	3,560	2,149	1,944	4,622
도합수호만유익잇고이거슨놀닛음즉호니라	9,638	—	1,105	2,388	1,735	3,630
	17,347	—	1,924	4,131	3,590	5,958
	31,141	243	228	9,715	6,250	3,649
	58,216	5,436	4,489	19,592	13,138	14,907
	94,6[illegible]2	471	4,955	36,937	29,430	22,869
	140,618	447	6,945	43,768	54,232	36,266
	200,644	—	13,841	—	88,029	101,097
	196,138	—	35,078	—	67,650	77,918
	136,535	—	19,525	—	—	52,391
	158,765	—	15,111	—	45,000	83,869
	192,161	—	6,495	43,888	49,410	16,432
	203,677	7,275	12,181	47,800	58,290	77,118
	170,483	35,713	13,929	37,532	48,600	34,711
	163,260	13,898	10,238	27,266	42,410	44,798
	208,346	8,080	10,234	39,077	63,184	51,038

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION NORTH.

	Clerical Missionaries.	Unordained not Physician.	Physicians Men.	Physicians Women.	Single Women.	Wives.	Total Missionaries.	Korean Pastors.	Elders.	Licentiates.	Helpers.	Colporters.	Bible Women.	Other Workers.	Total Korean Workers.
1884...	0	0	1	0	0	1	2	0	0	0	0	—	0	0	0
1885...	1	0	1	0	0	1	3	0	0	0	0	—	0	0	0
1886...	1	0	2	0	1	2	5	0	0	0	0	—	0	0	0
1887...	1	0	2	0	1	2	6	0	0	0	0	—	0	0	0
1888...	1	0	1	1	1	2	5	0	0	0	3	—	0	3	6
1889...	2	0	2	1	1	2	8	0	0	0	3	—	0	2	5
1890...	3	0	2	1	2	2	10	0	0	0	3	—	0	2	5
1891...	4	0	1	1	2	4	11	0	0	0	3	—	0	2	5
1892...	5	0	2	1	1	6	14	0	0	0	3	—	0	4	7
1893...	9	0	2	1	3	9	23	0	0	0	8	—	1	—	9
1894...	9	0	3	1	3	12	27	0	0	0	6	—	4	—	10
1895...	9	0	3	1	4	11	28	0	0	0	5	—	4	—	9
1896...	9	0	3	1	4	11	28	0	0	0	5	—	5	—	10
1897...	11	0	4	1	4	13	33	0	0	0	5	—	6	1	12
1898...	13	0	5	3	6	15	42	0	0	0	11	—	6	—	17
1899...	12	0	5	3	7	16	43	0	0	0	22	—	8	—	30
1900...	15	0	6	2	8	18	49	0	2	0	28	—	9	5	44
1901...	18	0	6	3	9	19	53	0	2	0	28	—	9	—	39
1902...	22	0	6	3	10	21	58	0	5	0	30	10	11	23	79
1903...	23	0	6	4	8	26	61	0	5	0	51	6	12	26	100
1904...	25	0	8	4	10	26	66	0	10	0	70	22	8	3	113
1905...	29	0	9	3	11	28	77	0	16	0	61	29	16	10	132
1906...	29	0	9	3	9	31	79	0	28	0	81	36	14	11	170
1907...	30	0	9	3	9	34	82	7	43	0	103	35	18	23	222
1908...	30	0	8	4	10	37	87	7	50	0	124	27	26	40	274
1909...	35	1	9	4	14	40	101	12	76	0	146	27	39	110	383
1910...	34	1	9	4	14	40	101	18	102	0	160	28	25	20	353
1911...	41	4	9	3	20	43	117	23	114	5	188	48	108	26	512
1912...	41	4	11	3	21	49	129	55	114	6	190	48	154	27	642
1913...	42	4	11	3	21	50	131	53	116	1	219	69	85	25	558
1914...	46	4	11	3	21	50	126	77	274	2	232	69	103	46	763
1915...	41	4	11	3	20	54	131	95	380	5	213	65	95	70	923
1916...	41	4	11	3	20	54	131	98	417	7	213	70	95	59	954
1917...	39	6	10	3	22	53	130	136	494	2	196	72	110	18	1,000

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION NORTH.

	Regular Meeting Places.	Organized Churches.	Unorganized Churches.	Communicants on the Roll.	Communicants new this year.	Bapt. Children on the Roll.	Bapt. Children new this year.	Catechumens on the Roll.	Catechumen's new this year.	Total Adherents.
1884...	0	0	—	0	0	No Statistics preserved these years.				
1885...	0	0	—	0	0					
1886...	1	0	—	9	9					
1887...	1	0	—	25	20					
1888...	1	1	—	65	45					
1889...	1	1	—	104	39					
1890...	3	1	—	100	3					
1891...	5	1	—	119	21					
1892...	5	1	—	127	17					
1893...	5	1	—	141	14					
1894...	7	1	—	236	76					
1895...	13	1	—	286	50					
1896...	26	1	—	530	216					
1897...	73	1	—	932	347			2,344		6,800
1898...	205	1	—	2,079	1,153	—	—	2,800	—	7,500
1899...	261	1	—	2,804	841	—	—	3,426	—	9,634
1900...	287	3	—	3,690	1,086	—	—	4,000	—	13,569
1901...	300	3	—	4,793	1,263	119	68	4,480	—	13,694
1902...	340	3	311	5,481	970	272	67	5,986	2,311	16,333
1903...	372	3	320	6,491	1,436	406	148	6,197	2,369	22,662
1904...	385	11	336	7,916	1,876	486	170	6,295	2,145	23,356
1905...	418	10	344	9,576	2,034	722	286	7,320	3,791	30,386
1906...	628	20	462	12,426	2,811	1,059	325	11,025	5,569	44,587
1907...	767	29	617	15,079	3,421	1,198	311	16,721	7,867	54,987
1908...	809	42	757	19,654	5,423	2,078	1,166	19,336	10,000	73,881
1909...	971	57	971	25,057	6,532	3,163	—	23,885	9,737	96,443
1910...	971	57	971	28,628	6,000	3,622	—	22,275	7,200	100,000
1911...	1,055	78	1,055	36,074	6,823	3,760	1,032	25,948	9,726	108,470
1912...	1,104	90	1,104	39,475	6,408	4,484	1,180	22,503	6,500	96,488
1913...	1,269	134	1,269	42,913	5,758	4,700	1,308	18,441	5,874	92,612
1914...	1,007	189	1,007	46,804	5,900	4,215	1,627	19,264	7,271	109,401
1915...	1,184	270	1,184	47,090	5,464	7,075	1,466	18,438	6,529	104,926
1916...	1,184	270	1,184	47,090	4,761	9,775	1,545	17,126	6,165	105,408
1917..	1,199	272	1,198	52,665	4,446	8,331	1,464	17,031	6,362	116,322

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION NORTH.

	Church Buildings.	Church Buildings new this year.	Theological Students.	College Students.	Academies.	Pupils.		Primary Schools.	Pupils.	
						Boys.	Girls.		Boys.	Girls.
1884...	No Statistics preserved these years.	No Statistics preserved these years.	0	0	0	0	0	0	0	0
1885...			0	0	0	0	0	0	0	0
1886...			0	0	0	0	0	0	0	0
1887...			0	0	0	0	0	0	0	0
1888...			0	0	1	25	0	0	0	0
1889...			0	0	1	36	3	0	0	0
1890...			0	0	1	15	9	0	0	0
1891...			0	0	1	24	10	0	0	0
1892...			0	0	1	9	13	0	0	0
1893...			0	0	1	13	16	2	15	0
1894...			0	0	1	46	16	5	60	0
1895...			0	0	1	46	16	5	60	0
1896...			0	0	2	46	17	7	141	26
1897...			0	0	2	46	17	14	252	80
1898...			0	0	2	47	19	25	170	63
1899...			0	0	2	50	19	19	140	72
1900...			0	0	2	55	20	28	485	112
1901...	187	46	2	0	2	60	22	48	544	109
1902...	215	33	2	0	3	67	24	63	845	148
1903...	240	20	6	0	3	85	27	75	1,033	300
1904...	293	55	7	0	3	115	69	84	1,031	240
1905...	324	75	20	0	5	151	118	115	1,451	387
1906...	400	116	43	15	7	255	125	208	3,116	795
1907...	523	112	58	12	9	603	146	344	5,649	1,093
1908...	665	147	82	15	8	503	165	457	9,315	2,165
1909...	840	—	120	23	16	982	233	589	10,916	2,511
1910...	750	—	130	37	14	944	153	451	10,657	1,024
1911...	885	—	140	40	15	811	245	514	7,217	2,137
1912...	885	—	140	83	13	987	266	445	9,769	1,047
1913...	1,088	—	156	59	10	830	367	402	8,018	1,769
1914...	1,064	—	102	64	10	1,100	367	375	8,065	3,069
1915...	1,012	—	149	39	10	856	480	371	[7,447	2,550
1916...	1,069	—	116	41	10	896	480	371	9,997	
1917...	1,203	—	—	—	10	908	426	359	12,044	

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION NORTH.

	Teachers.		Contributions in Yen. One Yen = 50 cents U.S. money.					
	Men.	Women.	Congregation expense.	Education.	Building and Repairs.	Missions.	Miscellaneous.	Total Contributions.
1884	0	0	No Statistics Preserved these years.					
1885	0	0						
1886	0	0						
1887	0	0						
1888	0	0						
1889	0	0						
1890	0	0						
1891	0	0						
1892	2	1						
1893	3	1						
1894	5	1						
1895	5	3						
1896	14	4						
1897	19	4	1,090	200	521	273	0	1,842
1898	18	4	—	—	—	—	—	4,415
1899	27	5	—	—	—	—	—	6,621
1900	47	7	2,289	592	4,341	444	0	7,717
1901	58	8	3,919	1,093	3,611	240	0	10,370
1902	73	8	4,297	1,749	1,889	604	0	8,868
1903	78	9	2,634	1,343	1,457	657	0	6,247
1904	96	21	6,612	3,480	4,031	1,707	0	16,444
1905	201	28	9,859	5,860	8,167	2,220	0	27,531
1906	279	39	14,471	12,871	18,106	8,999	0	54,837
1907	545	68	20,853	26,917	30,843	2,677	0	80,177
1908	634	111	32,587	50,367	36,069	4,439	0	122,466
1909	—	—	45,705	73,453	33,197	4,515	0	162,151
1910	—	—	60,000	57,500	—	25,500	0	143,000
1911	—	—	54,773	33,034	36,048	6,932	11,233	142,018
1912	570	130	41,882	34,041	44,504	5,620	6,838	132,885
1913	—	—	56,094	35,832	44,045	10,401	6,764	158,656
1914	—	—	61,456	43,896	41,620	9,495	6,768	163,231
1915	—	—	48,315	34,962	28,115	9,507	5,168	126,067
1916	—	—	48,315	34,962	28,115	9,507	5,163	126,067
1917	—	—	72,659	42,659	30,954	9,041	5,429	160,742

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION SOUTH.

	Clerical Missionaries.	Unordained not Physicians.	Physicians Men.	Physicians Women.	Single Women.	Wives.	Total Missionaries.	Korean Pastors.	Elders.	Licentiates.	Helpers.	Colporters.	Bible Women.	Other Workers.	Total Korean Workers.
1893...	3	0	0	0	1	2	6								
1894...	3	0	1	0	1	3	8								
1895...	4	0	1	0	1	4	10								
1896...	5	0	1	1	2	5	13	No	Sta	tis	tics	Pres	erve	d	
1897...	5	0	1	1	2	5	13								
1898...	5	0	2	1	3	5	15								
1899...	6	0	2	1	3	6	17								
1900...	6	0	2	1	3	6	17								
1901...	7	0	2	2	2	6	16	0	0	0	4	0	1	2	7
1902...	7	0	1	2	2	5	15	0	0	0	3	2	0	2	7
1903...	6	0	0	1	3	3	13	0	0	0	5	1	1	0	7
1904...	9	0	0	1	2	5	17	0	1	0	10	1	2	14	27
1905...	9	0	3	1	2	6	21	0	1	0	8	2	3	21	34
1906...	9	0	3	1	3	7	22	0	3	0	12	1	4	22	40
1907...	10	0	2	1	4	8	24	0	3	0	19	6	4	15	47
1908...	13	0	4	1	7	11	36	0	6	0	19	8	6	8	47
1909...	12	1	3	1	9	12	37	0	14	0	17	7	8	21	67
1910...	13	1	3	1	13	16	45	2	16	0	25	14	10	17	84
1911...	14	2	3	1	11	19	49	4	21	0	27	19	16	11	96
1912...	16	3	4	1	15	22	60	7	25	0	29	18	6	11	96
1913...	21	3	5	1	19	26	74	7	29	1	37	24	9	9	111
1914...	21	3	5	1	21	25	75	7	28	0	45	10	26	17	134
1915...	22	3	5	1	20	26	76	9	47	1	47	32	4	5	145
1916...	22	3	6	1	19	26	76	12	55	1	49	29	6	7	159
1917...	22	3	5	1	18	28	76	9	67	1	61	43	12	–	126

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION SOUTH.

	Regular meeting places.	Organized Churches.	Unorganized Churches.	Communicants on the Roll.	Communicants new this year.	Bapt. Childrens on the Roll.	Bapt. Children new this year.	Cateshumen's on the Roll.	Catechumen's new this year.	Total Adherents.
1893...										
1894...										
1895...										
1896...				No Statistics Preserved.						
1897...										
1898...										
1899...										
1900...										
1901...	10	0	10	134	11	6	44	97	75	600
1902...	12	0	11	205	79	50	22	170	91	950
1903...	19	0	13	267	84	62	15	226	156	1,100
1904...	42	0	16	380	130	84	14	F301	201	1,920
1905...	65	0	37	604	258	97	25	659	608	5,262
1906...	140	3	63	1,051	416	115	14	1,387	1,057	8,410
1907...	169	3	109	1,961	970	178	87	2,098	1,855	9,276
1908...	207	4	161	3,278	1,319	365	195	3,282	2,967	15,112
1909...	260	14	—	4,508	1,322	365	129	4,506	2,668	15,209
1910...	201	16	—	5,509	1,967	314	0	4,846	3,725	20,989
1911...	313	21	—	7,155	1,912	385	70	4,817	2,580	14,176
1912...	388	25	—	8,514	1,533	242	0	1,548	727	15,439
1913...	377	26	—	8,125	1,137	643	200	2,552	1,022	14,747
1914...	516	21	308	7,953	843	1,072	270	2,386	1,094	15,728
1915...	512	35	268	8,003	831	1,075	208	4,775	1,752	16,604
1916...	496	48	250	8,131	950	1,190	253	4,546	2,325	16,493
1917...	485	45	224	7,823	896	1,181	254	2,290	1,018	15,573

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION SOUTH.

	Church Buildings.	New Church Buildings.	Theological Students.	College Students.	Academies.	Pupils.		Primary Schools.	Pupils.	
						Boys.	Girls.		Boys.	Girls.
1893.....										
1894.....										
1895.....										
1896.....				No	Statistics	Preserved.				
1897.....										
1898.....										
1899.....										
1900.....										
1901.....	6	2	0	0	0	0	0	1	7	0
1902.....	8	2	0	0	0	0	0	3	16	14
1903.....	12	3	0	0	0	0	0	4	39	14
1904.....	24	13	1	0	1	25	0	7	51	43
1905.....	45	21	6	0	2	54	0	8	90	48
1906.....	86	41	5	0	2	54	0	9	136	13
1907.....	121	45	6	1	1	20	0	34	441	40
1908.....	168	35	8	0	4	146	30	57	766	87
1909.....	231	63	29	0	3	84		56	1,604	215
1910.....	237	6	14	0	2	97	30	64	1,521	219
1911.....	234	0	20	0	6	114	91	59	1,161	242
1912.....	311	0	21	0	11	286	228	49	821	84
1913.....	311	100	21	0	7	239		50	1,396	
1914.....	316	5	26	0	7	201		64	1,455	
1915.....	303	0	21	2	4	300		54	1,507	
1916.....	302	0	17	3	8	125		72	1,303	
1917.....	330	14	—	—	4	510		104	1,510	

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AMERICAN PRESBYTERIAN MISSION SOUTH.

	Teachers.		Contributions in Yen. One Yen = 50. Cents U. S. Money.					
	Men.	Women.	Congregation Expense.	Education.	Building and Repairs.	Missions.	Miscellaneous.	Total Contributions.
1893								
1894								
1895				1893 to 1900				
1896								
1897			No Statistics		Preserved.			
1898								
1899								
1900								
1901	1	0	—	—	—	—	0	—
1902	0	1	27	—	30	3	0	224
1903	3	1	100	33	325	100	0	558
1904	4	1	154	26	182	175	0	537
1905	6	1	147	68	1,080	90	0	1,003
1906	9	2	377	136	155	186	45	2,244
1907	34	2	863	2,039	4,457	1,206	133	8,698
1908	63	2	2,006	2,570	3,469	1,364	402	10,638
1909	—	—	1,100	5,585	—	1,421	—	15,882
1910	—	—	5,935	5,993	—	6,937	—	18,576
1911	—	—	5,671	11,133	—	1,006	—	10,597
1912	—	—	1,329	1,960	—	582	—	10,675
1913	—	—	6,308	4,975	1,818	1,235	492	14,826
1914	—	—	8,152	6,709	2,953	876	715	22,103
1915	—	—	3,322	4,583	2,436	815	1,164	12,320
1816	—	—	8,938	4,256	2,062	778	3,238	19,271
1917	—	—	8,561	3,926	6.449	851	—	19,787

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE CANADIAN PRESBYTERIAN MISSION.

	Clerical Missionaries.	Unordained not Physicians.	Physicians Men.	Physicians Women.	Single Women.	Wives.	Total Missionaries.	Korean Pastors.	Elders.	Licentiates.	Helpers.	Colporters.	Bible Women.	Other Workers.	Total Korean Workers.
1898...	3	0	1	0	0	2	5	0	0	0	2	0	0	0	2
1899...	3	0	1	0	0	2	5	0	0	0	2	0	0	0	2
1900...	3	0	1	0	0	2	5	0	0	0	2	0	0	0	2
1901...	3	0	1	0	1	3	7	0	0	0	3	0	1	0	4
1902...	4	0	1	1	1	4	10	0	0	0	4	0	2	3	9
1903...	4	0	1	1	2	4	10	0	0	0	5	8	8	8	29
1904...	4	0	1	1	3	4	11	0	1	0	3	9	5	5	22
1905...	4	0	1	1	3	4	11	0	1	0	4	8	5	7	24
1906...	4	0	1	1	4	5	14	0	1	0	8	8	8	3	28
1907...	6	0	1	1	4	4	14	0	2	0	14	11	10	7	44
1908...	6	0	1	1	4	4	14	0	6	0	13	11	10	7	47
1909...	6	0	2	1	6	4	16	0	7	0	15	19	6	11	48
1910...	6	0	3	1	6	5	18	2	7	0	18	25	5	10	67
1911...	7	0	3	1	6	6	23	5	17	0	13	48	4	2	90
1912...	8	0	3	1	6	7	22	5	16	0	15	47	5	8	91
1913...	8	0	3	1	11	8	29	5	18	2	15	46	9	12	119
1914...	11	0	3	1	12	11	36	5	24	1	19	34	32	11	126
1915...	11	0	3	1	12	11	37	6	26	0	15	32	15	16	110
1916...	11	0	4	1	12	14	41	7	38	0	19	30	21	17	132
1917..	12	0	4	1	12	16	45	8	33	0	25	30	22	14	99

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE CANADIAN PRESBYTERIAN MISSION,

	Regular meeting places.	Organized Churches.	Unordained Churches.	Communicants on the Roll.	Communicants New this Year.	Bapt. Children on the Roll.	Bapt. Children New this Year.	Catechumens on the Roll.	Catechumens New this Year.	Total Adherents.
1898...	1	0	1	20	10	0	0	0	0	60
1899...	1	0	1	35	15	0	0	0	0	85
1900...	3	0	3	40	5	0	0	10	0	140
1901...	10	0	10	95	30	15	11	100	90	500
1902...	23	0	13	185	75	31	10	155	109	521
1903...	26	1	13	311	133	44	16	249	226	941
1904...	19	1	22	308	34	42	3	230	52	812
1905...	32	1	27	492	137	58	22	300	229	1,528
1906...	52	1	46	629	154	74	17	496	299	3,164
1907...	60	2	60	814	194	101	28	803	375	3,832
1908...	53	3	35	932	206	148	34	679	322	3,312
1909...	134	3	—	1,141	286	162	—	1,108	745	5,594
1910...	285	7	—	1,691	575	224	—	2,037	1,326	9,889
1911...	310	17	—	2,211	587	196	—	2,559	1,569	11,842
1912...	155	16	—	2,325	380	196	76	2,532	2,065	9,342
1913...	234	9	—	2,776	569	258	—	2,066	616	8,557
1914...	222	10	113	2,846	456	503	113	1,617	700	10,880
1915...	350	19	190	2,911	453	412	129	1,681	727	12,352
1916...	366	23	—	3,001	562	422	174	2,671	1,673	13,068
1917...	314	25	—	3,465	563	598	154	1,551	538	9,113

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE CANADIAN PRESBYTERIAN MISSION.

	Church Buildings.	New Bldgs. this Year.	Theological Students.	College Students.	Academies.	Pupils.		Primary Schools.	Pupils.	
						Boys.	Girls.		Boys.	Girls.
1898.....	0	0	0	0	0	0	0	1	—	—
1899.....	1	1	0	0	0	0	0	1	—	—
1900.....	3	3	0	0	0	0	0	2	—	—
1901.....	3	2	0	0	0	0	0	4	41	7
1902.....	13	5	0	0	0	0	0	5	55	10
1903.....	15	2	0	0	0	0	0	6	56	33
1904.....	12	2	0	0	0	0	0	7	65	35
1905.....	22	9	0	0	0	0	0	9	90	46
1906.....	27	5	3	0	0	0	0	14	222	80
1907.....	42	15	3	0	0	0	0	17	207	98
1908.....	43	3	8	0	3	48	0	20	237	147
1909.....	53	27	9	0	3	110	0	33	495	230
1910.....	81	45	8	1	3	186	0	57	1,075	
1911.....	126	4	7	0	3	155	14	50	929	333
1912.....	130	5	16	0	2	121	3	30	1,160	286
1913.....	135	0	16	0	2	89		41	1,197	
1914.....	133	15	17	4	2	199		39	979	
1915.....	136	1	15	7	3	227		32	1,032	
1916.....	159	16	21	8	3	149		24	1,250	
1917.....	172	9	21	8	3	223		42	1,428	

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE CANADIAN PRESBYTERIAN MISSION.

	Teachers.		Contributions in Yen. One Yen=50 cents. U.S. money.					
	Men.	Women.	Congregation expense.	Education.	Building and Repairs.	Missions.	Miscellaneous.	Total Contributions.
1898.....	1	0	—	—	—	—	—	—
1899.....	1	0	—	—	—	—	—	—
1900.....	2	0	—	—	—	—	—	—
1901.....	3	0	—	78	266	—	—	344
1902.....	5	1	205	115	134	82	—	555
1903.....	4	2	329	124	263	268	—	984
1904.....	5	2	191	122	10	92	—	553
1905.....	7	2	—	—	—	—	—	1,009
1906.....	11	3	226	264	288	194	52	1,794
1907.....	11	4	1,254	874	1,608	1,073	338	5,147
1908.....	18	4	1,530	1,286	1,178	1,104	45	5,073
1909.....	—	—	6,996	3,545	—	1,173	—	11,714
1910.....	—	—	5,621	5,008	—	2,557	—	13,625
1911.....	—	—	6,611	6,133	—	1,702	—	13,330
1912.....	—	—	1,544	5,710	—	2,019	—	10,218
1913.....	—	—	8,648	4,175	689	3,978	32	18,156
1914.....	—	—	5,720	5,360	1,990	1,505	836	14,226
1915.....	—	—	3,537	5,360	2,154	1,880	1,486	14,417
1916.....	—	—	1,730	5,153	2,828	1,494	688	14,405
1917.....	—	—	5,964	6,249	1,452	642	—	14,307

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AUSTRALIAN PRESBYTERIAN MISSION.

(State of Victoria).

	Clerical Men.	Unordained not Physicians.	Physicians Men.	Physicians Women.	Single Women.	Wives.	Total Missionaries.	Korean Pastors.	Elders.	Licentiates.	Helpers.	Colporters.	Bible Women.	Other Workers.	Total Korean Workers.
1889...															
1890...															
1891...															
1892...							1889		to	1900					
1893...															
1894...						No	Sta	tis	tics	Pres	erve	d.			
1895...															
1896...															
1897...															
1898...															
1899...															
1900...															
1901...	2	0	0	0	4	2	8	0	0	0	0	0	1	1	2
1902...	3	0	1	0	3	3	9	0	0	0	2	7	1	0	10
1903...	3	0	1	0	3	3	9	0	0	0	2	7	4	0	13
1904...	3	0	1	0	3	3	9	0	1	0	4	6	6	0	17
1905...	3	0	1	0	3	2	7	0	1	0	3	5	5	1	14
1906...	3	0	1	0	5	2	8	0	1	0	4	6	6	2	19
1907...	3	0	1	0	4	3	10	0	1	0	4	7	6	1	22
1908...	3	0	1	0	4	4	10	0	1	0	5	7	6	1	22
1909...	4	0	1	0	4	4	12	0	1	0	7	3	6	3	26
1910...	4	0	1	0	5	4	14	1	2	1	8	—	7	7	24
1911...	5	0	2	0	9	6	22	1	3	0	10	12	9	2	28
1912...	8	0	2	0	10	8	28	2	5	0	10	—	9	11	30
1913...	10	0	3	0	12	9	34	2	4	0	14	—	10	9	35
1914...	10	0	3	0	12	8	33	2	4	1	16	—	13	5	37
1915...	10	0	2	0	14	8	34	4	13	0	22	—	18	6	50
1916...	11	0	2	0	16	10	39	4	16	0	22	—	15	10	51
1917...	10	0	2	0	16	10	38	6	20	0	22	—	17	10	55

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AUSTRALIAN PRESBYTERIAN MISSION.

(State of Victoria).

	Regular Meeting Places.	Organized Churches.	Unorganized Churches.	Communicants on the Roll.	Communicants New this Year.	Baptized Children on the Roll.	New Bapt. Children.	Catechumens on the Roll.	Catechumens New this Year.	Total Adherents.
1889...										
1890...										
1891...										
1892...					1889 to 1900					
1893...										
1894...					No Statistics Preserved.					
1895...										
1896...										
1897...										
1898...										
1899...										
1900...										
1901...	6	0	4	96	64	30	29	26	26	150
1902...	6	0	4	122	41	54	18	65	48	272
1903...	10	0	4	138	18	59	5	111	61	268
1904...	15	1	7	152	35	69	7	117	71	466
1905...	17	1	9	174	41	59	3	203	128	591
1906...	23	1	13	227	54	62	12	253	122	792
1907...	40	1	29	225	161	64	—	500	—	1,200
1908...	60	1	29	385	160	91	27	820	712	2,310
1909...	99	1	30	681	285	150	59	1,304	813	4,498
1910...	134	1	—	1,007	410	200	50	2,064	1,396	7,030
1911...	150	2	—	1,522	519	261	61	2,764	1,305	8,871
1912...	154	3	—	1,792	546	315	86	1,990	762	7,169
1913...	162	3	—	2,109	618	329	64	1,603	168	7,132
1914...	178	3	—	2,434	335	391	93	1,623	363	7,102
1915...	274	10	—	4,274	490	603	120	2,011	545	10,963
1916...	274	11	—	4,391	307	644	73	2,312	435	11,003
1917...	250	14	—	4,154	337	600	73	1,709	263	9,752

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AUSTRALIAN PRESBYTERIAN MISSION.

(State of Victoria).

	Church Buildings.	New Church Buildings.	Theological Students.	College Students.	Academies.	Pupils.		Primary Schools.	Pupils.	
						Boys.	Girls.		Boys.	Girls.
1889										
1890										
1891										
1892				1889	to	1900				
1893										
1894			No	Statistics		Preserved.				
1895										
1896										
1897										
1898										
1899										
1900										
1901	3	2	0	0	1	0	6	4	52	49
1902	4	1	0	0	1	0	6	5	50	71
1903	5	1	0	0	1	0	8	5	71	95
1904	5	0	0	0	1	0	10	6	71	113
1905	7	2	1	0	1	0	7	7	90	147
1906	10	2	1	0	1	0	7	7	96	205
1907	12	2	1	0	1	0	7	8	120	195
1908	31	19	1	0	0	0	0	8	145	235
1909	56	25	1	0	0	0	0	8	138	240
1910	97	41	0	0	0	0	0	7	208	161
1911	127	30	2	0	0	0	0	10	200	138
1912	134	7	2	0	0	0	0	9	348	185
1913	139	5	3	0	0	0	0	9	306	223
1914	146	7	4	0	0	0	0	10	364	322
1915	253	5	6	0	0	0	0	20	720	520
1916	259	4	4	0	0	0	0	21	726	427
1917	237	2	4	0	0	0	0	9	466	432

STATISTICS OF THAT PORTION OF THE WORK OF THE PRESBYTERIAN CHURCH OF CHOSEN (KOREA) WHICH WAS FOUNDED BY THE AUSTRALIAN PRESBYTERIAN MISSION.

(State of Victoria.)

	Teachers.		Contributions in Yen. One Yen = 50 Cents U. S. Money.					
	Men.	Women.	Congregation Expense.	Education.	Building and Repairs.	Missions.	Miscellaneous.	Total. Contributions.
1889								
1890								
1891								
1892				1889 to 1900				
1893								
1894				No Statistics Preserved.				
1895								
1896								
1897								
1898								
1899								
1900								
1901	4	0	42	0	4	2	0	47
1902	3	0	47	0	3	7	0	57
1903	3	1	64	0	0	5	0	69
1904	3	1	42	0	9	6	0	57
1905	3	1	48	0	40	9	0	97
1906	4	2	69	14	303	44	0	430
1907	4	3	250	280	650	25	0	1,205
1908	5	3	344	350	1,051	40	0	1,785
1909	9		648	588	953	130	0	2 319
1910	12		1,079	1,904	4,327	258	3	7,571
1911	19		1,100	1,608	3,950	330	0	6,988
1912	34		1,522	3,939	955	731	0	7,147
1913	32		1,225	2,927	1.157	897	0	6,206
1914	38		1,657	3,176	1,238	730	0	6,801
1915	60		2,881	3,706	4,326	642	0	11,555
1916	50		4,050	4,012	2,182	197	0	10,641
1917	54		4,318	10,495	1,373	225	0	16,917

PART VII.

DIGEST OF THE WHOLE CHRISTIAN MOVEMENT IN KOREA OUTSIDE THE PRESBYTERIAN WORK.

I. The Churches.

In addition to the Presbyterian Church and the four Presbyterian Missions of whom this book is mainly written, there are the following Missions at work. (See II, also for "Agencies").

A. The M. E. Mission (North) U.S.A.
B. The M. E. Mission (South) U.S.A.
C. The English Episcopal Mission.
D. The French Catholic Evangelistic Mission.
E. The German Catholic Educational Mission.
F. The Greek Orthodox Mission. (Russian)
G. The Seventh Day Adventist Mission.
H. The Oriental Missionary Society. (Holiness).
I. Salvation Army.
J. Japanese Presbyterian Church.
K. Japanese Methodist Church.
L. Japanese Congregational Church.
M. Plymouth Brethren.
N. Baptist Mission. Mr. Fenwick.
O. Russellites.
P. Independent Churches.

Korea is only about as big as Minnesota or Kansas, or England plus Scotland and Wales, or one fortieth the size of Australia, so that it will be seen to be fairly well covered with workers.

A.B. The two Methodist Missions were among the first on the field, and have carried on a well manned, solid work all down the years, joining with the Presbyterian Missions in all sorts of union movements, and in the Federal Council work. The statistical sheet herewith will show the status of their work.

C. The English Church Mission is confined largely to the one province in which the Capital is, with a little over in the adjacent provinces. Their greatest stronghold is the island of Kanghwa in the mouth of the Han River, the place to which the kings used to flee to escape enemies from the East. They are not members of the Federal Council, and do not fellowship much with the other Missions. They have a member on the Bible Committee only.

D. The French Catholics were the first religious body to enter Korea, arriving in the sixties. They report a church with a membership of 70,000, and in addition they have in Seoul a Theological School, and an orphanage. They work all over the country, but have comparatively few church buildings outside of the large cities, their members in the country, if they meet regularly at all, doing so in dwelling houses or inns. These people are visited twice a year by a Korean priest that they may partake of the Sacraments or else they are required to go twice a year to some large center for that purpose. They are not members of the Federal Council, and largely

disregard the existence of the Evangelical Missions in the country.

E. The German Benedictines have a school in Seoul where they teach simple trades in a very effective manner.

F. The Russian Orthodox Church has but one church and a few tens of Christians.

G. The Seventh Day Adventist Mission has 14 missionaries in all, living in three centers. In Seoul, they have a printing press, and in Soonan a large industrial school. They are not members of the Federal Council.

H. The Salvation Army entered the country late, but has made fair progress. In Seoul they have a Headquarters building and a Training School for Officers. They have also taken over the Orphanage which was conducted so many years by Miss Perry and Miss Pash, of the British Evangelistic Mission. They are not members of the Federal Council, but work in harmony with those Missions.

I. The Oriental Missionary Society (Holiness) has one church and a Bible School in Seoul, and a church in Songdo. They are not members of the Federal Council, though they work in with those Missions on union evangelistic work etc.

J. The Japanese Presbyterian Church has a Presbytery formed of its churches in Korea. Some light on that work will be found in Part IV Chap. VI of this book. They work almost wholly for the Japanese though some Koreans attend.

K. The Japanese Methodist Church has a flourishing work with several pastors and one resident missionary.

It is all an integral part of the Methodist Church in Japan.

L. The Japanese Congregational Church for a number of years has been working separately for Japanese and for Koreans, usually using separate plants. They have in Seoul a Theological Seminary for Koreans.

M. The Plymouth Brethren have some work in one province under a Japanese leader, but not of great extent. It does not affiliate with any other church.

N. About 1896, the Baptists had a Mission in the country with two or three families. They withdrew in 1900, and Mr. Fenwick, an independent Missionary added their work to his. He left Korea in 1915, but helps finance the work from America. It is managed on the field entirely by Koreans.

O. The Russellites of Millenium Dawn fame were in Korea a few years back, and published a paper called the "Man In Po," which they gave away free. They seem to have left the country.

P. From time to time disgruntled members have left the established churches and set up independent ones. Just now they seem all to have broken up.

II. Special Agencies.

Of these there are several working in Korea.

A. First in importance are the Bible Societies, two Agencies, one for the British and Foreign and the Scottish Bible Societies, and one for the American Society. As will be seen from the Index and page 2-3 of this book,

all three of these Societies have been in the work from the beginning. At one time there was a union Agency of all three, but it was broken up, and it has not seemed possible to renew the union.

In 1917, the two Agencies circulated 1,129,542 Scriptures and portions.

No Scriptures are given away free, but the cheaper editions of the Gospels and Testaments are sold at a small enough price so that they are within the reach of all.

The expense of translation from the beginning has been borne by the Societies in common, and for several years they paid the salary of one missionary translator, but, with that exception, all of the translating has been done by missionaries working under their respective Boards.

The final revised version of the New Testament was completed in 1904. The first version only of the Old Testament is in print, and the revision has proceeded about to the book of Psalms.

II. Korean Religious Book and Tract Society.

As will be seen by page 2 of this book, this Society was founded in 1890. It now employs a staff of one foreigner (whose salary and expense is shared by the Federated Missions) and ten Koreans.

It publishes the Union Church Newspaper (the Messenger) in Korean, and the Korea Mission Field in English, also the Sunday School quarterlies and other literature, and has in stock over 300 titles of books in Korean, Japanese, Chinese and English. It circulates the Presbyterian Theological Review, and publishes a sim-

ple Bible Study magazine. It employs one colporter with a pushcart, and plans to use twelve more, one in each province, as soon as it can secure the funds.

Its Trustees are practically all missionaries.

III. The Sunday School Executive Committee.

This is described in Part IV. Chap. V of this book.

Sunday school work has always been carried on in Korea since the first missionary came, but everyone has been so busy caring for the swarms of adults who have come to the regular Sunday Schools that it has been impossible to give specialized care to the children. This work is now being pushed. Several missions have set aside workers for this work only, and a foreigner General Secretary is to be secured soon for the whole country.

IV. Bible Institutes.

One of the outstanding things in the work in Korea from the beginning has been the desire of the people for systematic Bible Study. In addition to the thousands of Classes lasting for from four days to ten in churches, circuits, and provinces, there are now in practically every resident missionary Bible Institutes more or less developed. In about half of these stations there are special buildings erected for this purpose. The Institute classes run for one, two or more months per year.

In Seoul two Institutes run practically ten months per year, the Pierson Memorial Institute for men, and the Methodist (North) Institute for women.

V. The union churches for the Chinese in Korea and for Korean Students in Tokio are described in Part IV. Chap. VI.

III. Institutions.

I. Schools.

There are in all Korea 601 primary Christian schools, with 22,542 pupils; 31 Academies with 3,477 pupils; two colleges for men with 150 pupils and one for women (M.E.) with 30 pupils; and four Theological schools as follows:—

The Presbyterian Seminary of Korea.
The Methodist Seminary of Korea.
The Congregational Seminary.
The Catholic Seminary.

In addition there is the Union Medical College mentioned below, and the School for Nurses.

Most of the academies have more or less of industrial training in them, ranging through all sorts of farming, weaving, carpentry etc., and the academy in Songdo is almost completely a trade school.

II. Hospitals.

There are hospitals in practically all of the stations belonging to the Federated Missions, 22 or so in all. Most of them have but one resident physician. The English Church has two hospitals, but only one doctor on the field. The Adventists have some medical work at Soonan. None of the other Missions of the country carry on medical work.

The Severance Union Hospital, Medical College and Nurses' Training School in Seoul is the largest plant of all, having 11 foreign doctors, several Japanese teachers and a large number of graduate Korean doctors. It has

three foreign nurses, and there are plans for a number more doctors and nurses. Only about 75 students are accepted, so they are taken in by competitive examination. Research work of various kinds is being carried on.

III. Leper asylums.

As noted in Part I. (See Index) there are three asylums for lepers in the country, all largely financed by the Mission to lepers in India and the East, but the work is being carried on by the Mission doctors ; the one in Fusan by the Australian Presbyterians ; the one in Kwang Ju by the Southern Presbyterians ; and the one in Taiku by the Northern Presbyterians.

IV. Schools for the Blind.

Some years ago Mrs. Moffett for some time carried on a work for blind boys, but the only really systematic work of the sort carried on in Korea by missionaries has been by Mrs. Hall, M.D. (M.E.) in Pyeng Yang.

V. Orphanages.

There are orphanages in Fusan (Aust. Presby), and Seoul (Salv. Army), and at times have been others in other places. The Catholics have one also in Seoul.

VI. The Y. M. C. A.

There are two separate Y.M.C.A. plants, one for the Koreans and one for the Japanese. Both are under the Y.M.C.A. Council of the Empire, and work in cordial relations, but are under separate management.

A. The Japanese Association under the efficient management of Mr. Niwa is doing a good work. They have a fine two story building erected within the last two years.

B. The Korean Association has a four story building with a street frontage of 204 feet. In addition to the ordinary activities of the Association, an industrial plant is conducted where teaching is given as to Wicker furniture, soap making, cabinet work, metal work, photography and printing. In the past, shoe making also was taught.

VII. Periodicals.

A. In English.

(1) The Korea Mission Field a 20 page magazine published by the Federated Missions, Price 2 Yen a year.

(2) The Korea Magazine, a private project.

B. In Korean.

(1) The Christian Messenger—a weekly published by the Tract Society, but considered as a union paper of all the Federated churches.

(2) The Theological Review,—a quarterly published by the Presbyterian Theological Seminary of Chosen.

(3) The Theological World—a bi-monthly published by the Union Methodist Theological Seminary.

(4) A small weekly paper published by the Salvation Army.

(5) A small paper by the Plymouth Brethren.

(6) A magazine and paper by the Adventists.

(7) The Bible Magazine by Dr. Gale and Mr. Jaffray of China.

IV. Union Movements.

I. The Federal Council of Missionaries.

This organization was founded in 1905 under the

name of the "General Council." At that time, there were hopes that a Union Evangelical Church of all Korea would eventuate in the near future. Papers were written and read, giving suggested outlines of possible Confessions and Polities. Somewhere along the way, enthusiasm colled a little, and in 1912, from being a mass meeting body of all of the Missions participating, it was changed to the Federal Council, a delegate body.

This Council has been of tremendous value to the work bringing about a spirit of fellowship. It has taken over the publication of the union hymnbook, for a time superintended the getting out of the Sunday School literature, and other literature, and now serves as a clearing house for many things in connection with the co-operating Missions.

In 1916, after a discussion in it, suggestions were made to the two independent native church supreme bodies that they form the Korean Federal Council mentioned below.

The members of the Council are the four Presbyterian and two Methodist Missions, the Y.M.C.A. and the Bible Societies.

The six Missions have divided the territory of all Korea between themselves, each agreeing to keep out of the others' territories. The Missions not federated in the Council do not respect this division at all, but it is so much at least of gain.

II. The Federal Council of the Presbyterian and Methodist Churches.

This Council is not really established yet. Its

temporary Rules are given in Part III Chapter III. It held its first meeting in February 1918.

III. Continuation Committee.

So far two of the Missions have voted that the Federal Council should be the Continuation Committee for Korea, but no final action has been taken.

IV. Presbyterian Council.

This is a combination of all the male missionaries of the four Missions. See Part III Chap. IV.

V. Methodist Council.

This is a combination of all of the missionaries of the two Methodist Missions.

VI. List of the Union Institutions.

(Note :—There would perhaps be many more of these, but the Federated Missions only touch one another to any extent at Seoul, Pyeng Yang or Wonsan).

Seoul—Pierson Memorial Bible Institute. (P.N.) (M. E. No. and So.).

Women's Bible Institute. (M.E. No. and So.) (P.N.).

Chosen Christian College. (M.E. No. and So.) (Can. P.), (P.N. Board but not the Mission).

Meth. Union Theol. Seminary. (M.E. No. and So.).

Severance Union Med. College. (P.N.) (M.E. :No.) (M.E. So.) (Aust. P.) (Can. P.) (Eng. Miss) (So. P.)

Chinese work in Korea. (Presby. and M.E. Councils).

Korean Student work Tokio. (Presby. and M.E. Councils).

Pyeng Yang :—

Union College. (P.N.) (So. P.) (Aust. P.)
Hospital. (P.N.) (M.E. No.)
Girls' Academy. (M.E. No.) (P. N.)
Theological Sem. (P.N.) (So. P.) (Can. P.) (Aust. P.) (Korean General Assembly.)
School for Foreign children. (Fed. Council).

Wonsan :—

Hospital. (M.E. So.) (Can. P.)
Girls' Academy. (Can. P.) (M.E. So.)
Boys Academy. (Can. P.) (M.E. So.)
Women's Bible Institute. (M.E. So.) (Can. P.)

Also the work of the Y.M.C.A., Bible Societies and Tract Society are union in that members of all missions serve on their Boards and committees together.

V. Principles upon which the work of the Presbyterian Missions has been conducted.

This whole Digest is written from the standpoint of the Korean Church rather than of the Presbyterian Missions. Many outside of Korea would perhaps like to know the general principles upon which the work has been carried on by the Missions. In this Part VII, which is intended to give the data which links up the Korean Church with the rest of the Christian Movement of Korea, it is perhaps fitting to give those ten principles briefly. There are as follows :—

A. Wide itineration by almost the whole missionary body women as well as men, at least in the early stages.

This itineration work was instituted within three years of the opening of the field. It was originally partly for exploration purposes, but was found to yield such rich immediate results that it became the ordinary method of work. Usually the missionary took with him a box with his own food and cooking utensils, and a bag of bedding and folding cot so that he could stop anywhere and sleep anywhere, and go where the Spirit led. Ladies travelled usually in sedan chairs; men on foot or on top of their pack on the pony, or, in these later days, by horse, motocycle, or train. Rowboats out in the open sea were much used along the coast, and the backs of cows were used for loads, and perhaps also for riding at times.

By the roadside, in the market places, on the threshing floors in the villages, among the rice fields, in the homes from house to house, the missionaries went personally. Trips were from a week to two months long, and were made persistently.

With the more developed work of the present, many of the force are now tied up in institutions, and the character of the work of those who itinerate has changed somewhat, the ladies doing almost entirely Bible Class teaching, and the men having much ecclesiastical work, but the fields that are growing the fastest are where the old methods are followed most.

B. Wide distribution of the Scriptures.

This is mentioned above under the "Bible Societies." With this work the missionaries have co-operated most heartily. Most of the direct management of the colporters has been in their hands, and the whole field has been worked most intensively, an effort being made to get at least a Gospel into every house in the land. Over one million one hundred thousand sales were made last year.

C. Wide insistence upon Bible study.

From the beginning the strongest effort has been made to have the family altar set up in every home. Although full success has not been attained, the Koreans have come to know that that is the proper ideal.

Anyone, even a woman, can learn to read the Korean native script in a month, and the strongest emphasis has been laid upon their doing so. There has been no fixed rule on the subject, but a large number of the missionaries have refused to baptise a person under 35 years of age before they have learned, and some also refuse to baptise a husband till he teaches his wife to read.

All day Bible Classes, running from four days to a week each were held for the first time in 1891. Since then they have been held universally throughout the field.

Every circuit, every church, every Station has its annual or semi-annual classes. Usually those for men and for women are separate, but sometimes they are combined.

Thousands of them are held every year. Last year in the Northern Presbyterian Mission's field alone 1507 were held with a total enrolment of 71379. About two out of every five of the adherentage of the churches attend at least one of these classes per year in addition to their ordinary church services. The Classes are all self supporting, the people each paying all of their own expenses and a small matriculation fee which pays for most of the lighting and heating. The classes vary in attendance from a dozen people in some of the single mountain churches to such as the one for men in Syunchun this year where fully 1800 were present and it required 47 Korean pastors and 6 missionaries to teach it.

As the crown of the system, come the Bible Institutes where courses in units of a month are taught, the various stations giving from one to nine months of teaching according as local station conditions require. The ideal is separate institutes in every station that the students may pay as they go, and grow in the situation in which they will have to live.

D. Insistence upon personal work.

From the beginning, it has been taken for granted that every man who becomes an inquirer shall at once begin to

preach to his friends. He saw the missionaries doing it in their itineration, and never had any other idea. This has been one of the great glories of the Church.

E. Insistence upon self support.

As soon as a group of inquirers gathers, it is taken for granted that they should pay the full expense of their own meetings, and also very soon that they begin to pay something to the support of the local preacher on that circuit. The churches of a given district are grouped into circuit meetings held monthly or quarterly, and each church brings to that meeting their offering for the month.

Annually as the churches grow, any part payment of the local preachers' salaries which the Missions may be carrying is regularly reduced, or the circuit is divided and two men put on so that the circuits are brought gradually but steadily to full self support.

Ordained pastors must receive every bit of their salaries from their churches, and no church is allowed to call a pastor until it can pay his salary in full.

All church buildings are paid for by the Christians and no foreign aid given except in the stations where missionaries live. There, because the buildings are used also for Mission purposes and must be larger than the local congregation requires, a maximum of one-third Mission aid is allowed.

F. Insistence upon self government.

When new groups start, until one or more leaders appear, a committee is usually appointed to conduct the work. These men are called " Kwunchals " or " scouts." Presently from among them, one or more unordained Deacons are selected. A little later, " Yungsoos " who are unordained Elders are put in charge, the deacons thereafter having charge of the finances, and the scouts going out for new believers. Lastly come the ordained Elders, Deacons and Pastor.

In the local group and the church as a whole, it has been the ideal to anticipate every demand for more power in the Korean Church, and to give it to them before they have even asked for it.

Each itinerating missionary pastor has under his charge from 15 to 60 churches, but he cannot personally visit them more than two or three times each per year. The local group leaders and the circuit unordained preachers keep him in touch by letters and reports and personal conferences with all of his work. Still he gives to them inevitably great autonomy as fast as they are able to take it.

The first All-Korea governing body, the Presbyterian Council, was founded in 1893. In 1901, it really became a body with power, and that year Korean delegates were invited to sit in the Korean Sessions of the Council. That very year, the Council appointed a committee to look into the matter of setting up an independent Presbyterian Church of Korea. From that time, negotiations went on

continuously until 1907, when the Presbytery was founded, an independent Church, sister to the Churches of the West who helped to found it, but absolutely independent of their control.

In 1912, the General Assembly was founded, and the organization of the Church with seven Presbyteries was perfected.

As will be seen by Art. IV, Sec. 3, D. of the Church Government book as given in Part II of this Digest, missionaries were temporarily allowed to be members in full standing of the independent Church Courts, while retaining their membership in their home churches. In 1913 the missionaries overtured the Korean General Assembly asking if the Assembly would prefer that only a portion of them have full membership rights in the Courts of the Church. In 1914 and again in 1916, the Assembly replied asking all who could to continue to attend with full rights of members.

In that Art. IV, Sec. 3 D, mentioned above, provision is made that when the missionaries by a two-thirds vote of their own number shall feel it wise to withdraw from the Courts of the Church, they shall do so in a body, and at that time, the General Assembly shall decide what relation it wishes them to have towards it for the future. Although many of the Korean leaders strongly object to even considering such a thing, many of the missionaries believe that the time is fast approaching when this action should be taken. What relation the General Assembly will at that time ask the missionaries to enter into,

no one can know, but the decision will be wholly theirs.

The purpose then throughout has been to anticipate the wish for self government upon the part of the people, and while holding themselves willing to serve, yet to put the Korean leaders forward. For the last three years, the Moderators of the General Assembly have been Koreans, and nearly all of its other officers also. That will be more and more the rule from now on.

G. Keeping before the Church its duties to the "regions beyond."

As will be seen from Part IV. Chap. 1, when the Presbytery was founded in 1907, it opened a foreign mission enterprise in the island of Quelpart. In 1909, it opened another in Vladivostock. In 1911, another was started among the Korean students in Tokio. In 1913, the Mission to Shantung, China was begun. East and West Manchuria were worked from far back 15 years or so ago more or less. Work in Hawaii was discussed in 1905.

"The light that shines farthest, shines brightest, nearest home." Undoubtedly the missionary enterprises have been not only a fruit, but a cause of much of the work in Korea.

H. Educational work with the motive of "nurture" rather than for evangelism.

Fortunately the Missions of Korea have never lacked for children of the Church that needed to be given secular education, and unfortunately their means have never been adequate even to care for all of those, but, even apart from that circumstance, it has been the conviction of the greater part of the Presbyterian missionaries that they had no call to give a secular education to non-Christians. They have believed that they had a mission to educate in the secular branches, and teach the Bible and its doctrines to the children of the Church. When that was done, or while it was being done, if incidentally by having in their schools a few children of non Christian homes, these children and their parents were evangelized, they were of course delighted, but the primary purpose in the educational work of the Missions has been education for nurture of the children of the Church. Non-Christians have been taken into the schools in small numbers, but the pupils have been in overwhelming numbers from Christian homes. Non-Christian teachers have never been tolerated for a moment as they would be manifestly unable to carry out the purpose of the schools. Hundreds of people have been won to Christ through the schools either directly or indirectly, but their main purpose has been for the children of the Church.

I. Medical work.

From the beginning, with but one or two exceptions, there has been none of the medical itinerating and "dis-

pensing" such is done on some Mission fields. The ideal has been to have central plants in the stations as complete and well equipped as possible, and have the patients come there for treatment. With the possible exception of one Mission, the Presbyterian Missions have believed in large stations rather than stations with a single family each. Two clerical men and a doctor have been felt to be the minimum proper force for effective work.

Within the last three years, the two-doctor-for-each-hospital principle has been adopted as a proper principle, by several of the Missions.

J. Rigid insistence upon the Bible standards.

From the beginning, the question of keeping of the Sabbath, of wine drinking, of secondary wives and all such questions have been handled very strictly not only by the missionaries, but now much more by the Korean ordained pastors. All such faults are held sufficient to debar from baptism or to call for discipline if committed by those already baptised.

At least six months probation from the time that an inquirer is enrolled is required before he takes his examination to become a catechmen. After that it is usually a year before he is baptised. Some Korean pastors will even discipline a member for tobacco smoking, Elders have been deposed from office for this single thing.

Perhaps the standard has been too high. Perhaps it

has been a matter of "laying on burdens too heavy to bear." However, "by their fruits ye shall know them," and by our fruits we must be judged.

STATISTICS OF THE SIX FEDERATED MISSIONS FOR YEAR 1916-17.

MISSION.	MISSIONARIES										KOREAN WORKERS, Salaried (Regardless of source of Salary)					
	Men					Single Women				Wives Total	Total Missionaries	Ordained Pastors	Unordained Helpers	Bible Colporteurs	Bible Women	Hospital Evangelists	Total Paid Workers
	Evangelistic	Educational	Medical	Unclassified	Total	Evangelistic	Educational	Medical	Total								
Northern Methodist ...	10	5	4	0	19	10	16	6	32	17	68	55	40	99	127	3	324
Southern Methodist ...	12	2	3	1	18	12	8	4	24	16	58	9	30	25	39	3	106
Canadian Presbyterian ...	11	0	3	0	14	8	1	3	12	13	39	8	25	44	32	0	109
Northern Presbyterian ...	30	12	11	2	55	11	7	4	22	53	130	136	196	84	110	6	532
Southern Presbyterian ...	20	5	6	1	32	9	3	5	17	27	76	8	54	31	8	8	109
Australian Presbyterian	10	0	2	0	12	9	4	1	14	10	36	6	22	11	18	4	61
TOTAL 1916-17 ...	93	24	29	4	150	59	39	23	121	136	407	222	367	294	434	24	1,241
TOTAL 1915-16 ...	95	23	28	5	151	68	35	13	116	139	406	203	580	236	253	20	1,292

CHURCH STATISTICS.

MISSION	Churches or Groups (Places of regular Sunday service)	Church Building	Communicants or Full Members	Catechumens or Probationers	Other Adherents including Baptized Children	Total Adherent	Adults Baptized This Year	Net Loss* or Gain for this year: Communicants or Full Members	Net Loss* or Gain for this year: Catechumens or Probationers	Net Loss* or Gain for this year: TotalAdherents	Bible Classes of 4 days or longer	Attendance of Bible Classes: Men	Attendance of Bible Classes: Women
Northern Meth. ...	679	499	12,271	7,993	23,637	43,901	1,230	147	462	482	Not rep.	Not rep.	Not rep.
Southern ,, ...	242	192	5,775	935	3,352	10,062	291	109	114	202	49	,,	,,
Canadian Presby...	249	172	3,465	1,551	4,097	9,113	456	370	162	3,933	204	3,254	1,743
Northern ,, ...	1,199	1,203	52,665	17,931	46,626	116,322	4,445	3,111	403	8,464	1,506	34,458	36,921
Southern ,, ...	475	307	7,882	2,339	8,543	18,764	763	8	156	*23	78	1,460	1,500
Australian ,, ...	266	237	4,128	1,709	4,337	10,174	252	263	603	829	72	956	1,695
TOTAL 1916-17...	3,110	2,610	86,186	31,558	90,591	208,436	7,437	3,264	1,588	4,363	2,999	40,028	41,858
TOTAL 1915-16...	2,083	2,477	82,922	33,146	87,905	203,973	7,820	2,368	1,814	6,533	1,940	37,968	46,926

EDUCATIONAL.

MISSION	Higher Common Schools-Boys	Higher Common Schools-Girls	Teachers	Enrolment	Common Schools-Boys	Teachers	Enrolment	Common Schools-Girls	Teachers	Enrolment	Theological Schools	Teachers	Enrolment	Bible Schools or Institutes	Teachers	Enrolment	Other schools	Teachers	Enrolment
Northern Meth.	3	743	32	330	25	65	3,144	138	64	3,212	107	1	100	3	1	61	9	0	0
Southern ,,	1	162	8	234	21	25	801	40	30	1,045	59				4	174	16	0	0
Canadian Presb.	3	211	19	12	0	30	871	52	12	557	32				5	120	4	4	130
Northern ,,	6	907	38	426	27	285	9,092	432	74	2,948	84	1	204	4	16	326	22	16	326
Southern ,,	1	10	4	104	8	4	288	24	2	152	9					121	11	0	0
Australian ,,	3	92	9	246	19	6	320	16	4	122	7				2	51	13	11	428
TOTAL 1916-17	17	2,125	110	1,352	100	415	14,516	702	186	8,026	298	2	304	7	30	853	75	31	884
TOTAL 1915-16	19	1,799	86	1,295	75	690	23,923	487	†	†	†	3	315	—	20	1,236	59	—	—

Note,—* Indicate loss. Note,—† Included under Boys Schools.

MISSION.	MEDICAL.										
	Hospitals	Beds or Equivalents	Inpatients	Total Inpatient Days	Dispensaries	Patients New	Dispensary Returns	Outcalls	Total Expenses (Not including Missionaries Salaries)	Total Receipts on the Field in Yen.
Northern Methodist	3	—	786	—	3	12,499	21,042	428	13,940	5,876
Southern Methodist	3	—	821	11,655	3	10,482	20,970	498	15,485	9,593
Canadian Presbyterian	3	80	912	9,823	4	14,760	29,520	—	—	—
Northern Presbyterian	7	222	3,083	—	7	53,737	63,194	3,027	83,651	99,109
Southern Presbyterian	5	150	2,774	56,982	5	18,847	34,506	—	45,148	32,648
Australian Presbyterian	1	25	208	2,457	2	4,784	9,613	—	4,640	1,121
TOTAL 1916-17	22	477	8,589	80,927	24	115,109	178,845	3,953	162,864	118,347
TOTAL 1915-16	24	688	6,685	—	26	240,681			99,256	31,645

Medical figures, both for this year and last, very incomplete.

MISSION.	NATIVE CONTRIBUTIONS IN EVEN YEN. (One yen equal 50 c. U.S.)						
	Congregational Expenses and Support of the Ministry	Building and Repairing Churches	Missions Home and Foreign	Education	Other Objects	Total this year	Total last year
Northern Methodist	20,122	13,236	920	14,739	11,478	60,489	49,718
Southern Methodist	3,972	1,759	83	2,345	12,846	21,005	18,574
Canadian Presbyterian	3,603	1,554	643	6,303	2,305	14,408	15,138
Northern Presbyterian	72,659	30,954	9,041	42,659	35,100	190,413	141,589
Southern Presbyterian	6,964	5,472	930	6,782	33,104	53,252	33,695
Australian Presbyterian	3,959	1,884	222	3,575	387	10,027	10,641
TOTAL 1916-17	111,279	54,853	11,839	76,403	95,220	349,594	269,355
TOTAL 1915-16	83,469	43,356	10,536	60,847	71,147	269,355	246,972

	Missionaries		Colporteurs	Bible Women	Bibles & Old Testaments	New Testaments	Portions	Total Sales
	Men	Women						
American Bible Soc	1	1	119	7	617	9,023	314,806	324,446
B. & F. Bible Soc.	2	2	168	27	2,121	15,241	787,734	805,096

	Active Baptized Members	Associate Members	Expressing Intention to begin Christian Life	Gifts Yen	Men on Employed Staff	Foreign Staff		Bible Classes per Week	Number Attending
						Men	Wives		
Y. M. C. A.	328	596	27	4,500.00	75	4	3	15	350

STATISTICS OF OTHER MISSIONARIES WORKING IN CHOSEN.

The Salvation Army has 11 men and 15 women and reports 4158 full members and adherents. 104 Meeting places.

The Oriental Missionary Society has 2 men and 3 women and reports—full members and adherents. Their main work is their Bible School. They have 13 small churches and 34 Students in their school.

The English Church Mission reports 16 men and 16 women workers.

The French Catholics reports 49 priests and the German Benedictines 18 monks. They claim about 70,000 adherents in all.

The Seventh Day Adventists report 7 men 9 women workers.

The Russian Orthodox Church has one or two Korean workers and about 50 adherents.

PART VIII.

APPENDIX.

Minutes of the Korean Sessions of the Council from 1901 to 1906. (Heretofore Unpublished.)

Preface.

In the Presbyterian Church, there are four graded courts: first, there is the Session which is composed of the pastor and elders of a single congregation; next, there is the Presbytery which is composed of the pastors and elders from a number of Sessions; third, there is the Synod which is composed of pastors and elders sent from all of the Presbyteries; and, lastly, there is the General Assembly which is composed of pastors and elders sent from the Presbyteries.

Therefore a Session rules one Church; a Presbytery its constituent Sessions; a Synod, its constituent Presbyteries, and the Assembly, its constituent Synods.

In Korea, we have as yet no Sessions in the various churches, so temporarily we assembly from all over the country, and we call this Court the "Kong Hoi," Council. This is the body which will ultimately become a Presbytery.

We establish this body now, and hope that before long we shall have all four of the grades in Korea.

September 20, 1901. Yang Chun Paik,
Committee.

Minutes of 1901.

Moderator—W. L. Swallen. Clerk—Saw Kyung Jo.

The first meeting of the Korean sessions of Council was held in Sai Moon An Church Seoul, and opened Sept. 20, 1901, at 9 A.M.

Present—Seoul—Messrs. Gale, F. S. Miller, S. F. Moore, C. E. Sharp, F. S. Miller, O. R. Avison and C. C. Vinton.

Pyeng Yang,—S. A. Moffett, W. L. Swallen, W. M. Baird, W. B. Hunt, C. F. Bernheisel, N. C. Whittemore, Geo. Leck, J. Hunter Wells and A. M. Sharrocks.

Fusan,—A. Adamson, R. S. Sidebotham, G. Engel, C. H. Irvin.

Chun Ju,—L. B. Tate and W. B. Harrison.

Kunsan,—W. F. Bull. Wonsan,—W. R. Foote and D. M. McRae.

Korean delegates,—Elders Saw Kyung Jo, Pang Keui Chang and Kim Chong Sup; Helpers Yang Chun Paik, Song Soon Myung, Choi, Chun Kwang Sil, Ko Chan Ik and Yoo——.

Elder Saw read the Scripture lesson and the meeting opened with prayer.

Mr. Swallen, as Moderator of the English sessions, presided also for the Korean sessions.

1. Mr. Saw Kyung Jo was elected Clerk.

2. Mr. Gale suggested that, as the meeting was to be held each year thereafter, a name had better be invented for it. Messrs. Moore and Song spoke in favor of the motion, and suggested that two missionaries and three

other members be a Committee for choosing a name. Mr. Baird seconded the motion, and it was carried. The Moderator appointed Messrs. Moffett, Tate, Saw, Kim and Pang.

3. A conference was held on the subject, "How properly use Church contributions." Mr. Pang opened the discussion. Mr. Moore spoke. Dr. Wells suggested that they be sent to the hospital for the sake of the poor.

4. A second subject for conference being proposed, "How to help the various churches," Mr. Song and several others took part in the debate.

5. Mr. Chun spoke on the topic, "How should Helpers lead the Yungsoos (unordained church leaders)," and several others followed.

6. Mr. Moore said that the people of the counties of Kimpo, Tongjin, Yunan and Paikchun were in financial straits, and he suggested that offerings be made in the churches to help them. After discussion, a Committee was appointed to look into the matter,—Messrs. F. S. Miller, Hunt, Saw, Pang and Kim.

The meeting adjourned with prayer by Mr. Kim.

The Council re-assembled Sept. 21 at 9 A.M. and Mr. Yang Chun Paik led the opening devotional exercises.

1. The Minutes of the last session were read.

2. The Committee on name reported recommending the name, "Chang No Hoi Kong Wi Hoi." It was adopted.

3. The Committee appointed to inquire into the need in Kyung Keui Province reported recommending that a letter be sent to each of the churches asking that they take up a collection for this relief work. Carried.

Mr. Whittemore moved that a Committee be appointed to draft the letter. Carried and the Moderator appointed Messrs. Moffett, Saw and Yang.

4. Mr. Baird spoke on the question of, "Marriages of Christians" and others followed.

5. Mr. F. S. Miller said that since to-morrow was Sunday, and all of the Council's members would attend the ordinary church services, that the Communion service should be set for Monday. Carried.

The meeting adjourned with prayer.

Sept. 23 at 9 A.M. assembled again, and celebrated the Communion. Afterwards proceeded to business.

1. The Minutes were read and approved.

2. The draft of the letter concerning the special offering was read and approved.

3. Mr. Moore spoke on the question of "How to conduct funerals of Christians," and several others spoke.

Adjourned with prayer.

1902

Moderator—Mr. Reynolds. Clerk—Mr. Saw.

The Council met September 13 at 9 A.M. at the Kurigai Hospital on Sunday, and held the Communion service.

September 14, Council assembled at the same place for the business session.

Present—Seoul Messrs. Gale, F. S. Miller, Welbon, Sharp, E. H. Miller, Avison, Vinton, Deacon Yi Choon Ho, Kim Heung Kyung, Chun Kwang Sil, Ko Chan Ik Helpers and Elder Saw Kyung Jo.

Pyeng Yang—Messrs. Moffett, Baird, Hunt, Bernheisel, W. N. Blair, Whittemore, Wells, Elders Pang Keui Chang, Kim Chong Sup, Yang Chun Paik, and Helpers Kang Yoo Hoon and Yi.

Ham Kyung—Messrs. Foote, McRae, Robb, Elder Grierson, Sr. and Deacon Kim.

Fusan—Messrs. Cyril Ross, Sidebotham, Currell, Engel, Adamson, Ko Yoon Ha and Kim Soon Il.

Chun Ju—Messrs. Tate, Harrison, Choi Choong Jin.

Kunsan—Messrs. Junkin, Bull, Choi Heung Si.

Mokpo—Messrs. Reynolds and Kim Yoon Soo.

Elder Saw conducted the opening devotional exercises.

1. The Minutes were read and approved.

2. Mr. Saw was again elected Clerk.

3. Mr. F. S. Miller spoke on the question, "How best conduct Bible Classes," and a number of others took part in the discussion.

4. Mr. Tate spoke on, "How Helpers can assist one another" and others followed.

5. Elder Pang Keui Chang spoke on. "How to assist weak churches," and a number of others spoke on the subject.

Adjourned with prayer.

Reassembled September 15 at 2 P.M. at Kurigai, Mr. Reynolds in the Chair.

Elder Kim Chong Sup led the devotional exercises.

1. The Minutes were read and approved.

2. Mr. Gale announced that the Tract Society had many books on sale that would be of great value to the members of the Council, and suggested that they look them over.

3. Mr. Swallen introduced the discussion on, "To whom should the Church collections be intrusted?" and Messrs. Tate, Song, Pang and others took part.

The meeting adjourned with prayer.

Reassembled September 16 at 2 P.M.

Elder Yang Chun Paik led the devotional exercises.

1. The Minutes were read and approved.

2. Mr. Adamson spoke on the subject, "How to circulate the Scriptures and other books," and Elder Yang, Helpers Yi, Kim, Song and Mr. Kim Soo Il and Mr. Gale also spoke.

3. Elder Saw opened the discussion on, "Should Christians bow down to the gentry in making their salutations to them?," and a number of others followed.

The meeting adjourned with prayer.

The Council again met September 17 at 2:30 P.M.

Elder Pang Keui Chang led the devotional exercises.

1. The Minutes were read approved.

2. The debate on, "Bowing in salutation to the gentry" was continued.

3. Dr. Moffett introduced the subject, "The Relation of the Council to the various constituent churches," and several others spoke on the question.

4. The subject of "Funerals of Christians, and how best to conduct them" was discussed by several.

The meeting adjourned with prayer.

The Council reassembled September 18 at 9 A.M.

Elder Song Soon Myung led the devotional exercises,

1. The Minutes were read and approved.

2. Mr. Baird spoke on, "The Relation of the Church to parochial schools," and others followed.

3. Several members took part in a discussion of the question, "How to raise money for Church buildings."

4. Mr. Whittemore read the Statistics :—

Pastors (For.) 34.	Elders 5.	Helpers 46.
Churches 366.	Baptised 5798.	Catechumens 6167.
Adherents 19941.	Schools 80.	Pupils 1300.

Contributions ¥17391.

The meeting adjourned with prayer.

1903

Moderator—Rev. Robt. Grierson M.D.

Clerk—Elder Yang Chun Paik.

The Council met September 21 1903 at the Central Church in Pyeng Yang at 10 A.M. The 1901 Moderator Mr. Swallen presided at the opening meeting.

Members present—From Seoul, Messrs. F. S. Miller, Sharp, E. H. Miller, C. A. Clark, Vinton, Avison, Deacon Yi Choon Ho, Helpers Kim Heung Kyung, and Kim Yung Ok and Elder Saw Kyung Jo.

From Pyeng Yang,—Messrs. Moffett, Lee, Baird, Hunt, W. N. Blair, Bernheisel, Elders Pang Keui Chang, and Kil Sun Choo, and Helpers Han Suk Jin, Song Nin Su, and Yi Keui Poong.

From Syun Chun,—Messrs. Whittemore, Kearns, Ross, Sharrocks, Elder Yang Chun Paik and Helper Kim Chang Kun.

From Chun Ju,—Teacher Kim Pil Soo.

From Kunsan—Helper Yang Ueng Chil.

From Mokpo—Deacon Kim Yoon Soo.

From Taiku—Messrs. Bruen, Barrett, and Helper Kim Tuk Yung.

From Fusan—Messrs. Engel, Sidebotham, Smith (W.E.), Hall, Helpers Sim Chui Myung and Kim Yung Chan.

From Wonsan—Deacon Kim Yung Chay.

From Song Jin — Dr. Grierson and Teacher Han Soon Koon.

Mr. An Choon (Yungsoo) of Syun Chun led the devotional exercises.

1. Elder Yang Chun Paik was elected Clerk.
2. Various reports were given.
   (1) The Clerk read the Minutes which were approved.
   (2) Mr. F. S. Miller spoke on the Charity work which had been done in Kyung Keui Province.
   (3) Mr. Bernheisel reported for the Credentials Committee.
3. It was moved and carried to appoint a Committee to look into the matter of a profitable use of the afternoons.
4. Mr. Bruen introduced the discussion of the question, "How to reach the unevangelised regions." Mr. Hunt, Elder Pang and others spoke on it.
5. The question of "Marriages" was discussed by nine members.

The meeting adjourned with prayer.

The Council reassembled at 9 A.M. September 22.

1. The Minutes were read and approved.
2. The matter of securing a Permanent Minute Book was referred to the Moderator, Clerk and Mr. Yi Keui Poong.

3. The Committee on Afternoon meetings reported recommending the following program which was adopted,—

First afternoon—Conference on "Evangelistic work."

Second afternoon—Conference upon, "Church Unity."

Third afternoon—a picnic on the Taitong River.

4. Elder Saw Kyung Jo opened the discussion on the question, "How to carry on street chapels." Others followed.

5. Yang Eung Chil and four others discussed the question, of "Church Cemeteries."

Dr. Moffett announced that the afternoon sessions for delegates would be held in the Church Guest House outside the Gate, but that visitors at the Council would meet at the Central Church.

The meeting adjourned with prayer.

The Council reassembled September 23. Messrs. Sharp, Avison, Vinton, Sidebotham and Barrett were absent.

1. The Minutes were read and approved.

2. The Committee on Minute Book reported showing the book that they had bought. It was received, and a collection immediately taken to pay for it. The collection of 5 Nyang was turned over to Mr. Bernheisel, the Treasurer.

3. Mr. Bruen reported that there was a famine in South Kyung Sang Province, and many people suffering. Helpers Kim Tuk Yung and Kim Yung Chan also spoke on the matter. Four members rose and asked that help be sent immediately.

Elder Yang Chun Paik reported a famine also in the Kang Sei district.

Mr. Hunt moved that a Committee be appointed to take up the whole question, and the Moderator appointed Messrs. Saw, Kil and Kim Yung Chay.

4. Kim Yung Ok spoke on the question of, "How to assist weak Churches," and ten others followed.

5. Mr. Swallen opened the discussion of the question, Schools for boys and girls," and seven others followed.

Dr. Moffett announced that both delegates and visitors would meet at the Central Church in the afternoon for the Conference on "Church Unity."

The meeting adjourned with prayer.

September 24 at A.M. the Council reassembled. Mr. Kim Yung Chan led the devotional exercises.

1. The Minutes were read and approved.

2. Dr. Moffett brought up the question of the use of the Unmoon (National alphabet character) in all Church literature instead of the Mixed Chinese and Unmoon or the pure Chinese characters, and he asked a vote upon the matter. Teacher Kim Pil Soo spoke in favor of the pure Unmoon. Yang Chun Paik, Saw Kyung Jo Elders, and Helper Han Suk Jin spoke against it. Elder Pang Keui Chang and Helper Kim Heung Kyung opposed any formal decision being taken on the matter. The Moderator asked Mr. Kim Heung Kyung to lead in prayer on the subject.

3. The Committee on Famine Relief reported that they had wired to Kyung Sang and were awaiting a reply; that they recommended that the Pyeng Yang churches first take up a collection and send it at once, and that afterwards letters should be sent to the other churches asking for special offerings for this object.

Han Suk Jin questioned the advisability of too lightly calling for special offerings. Five others spoke for the Committee's report. Dr. Moffett urged that we find out clearly before going too far in the matter.

Taiku's Helper Kim Yuk Yung and Fusan's Helper Kim Yung Chan explained about the situation. Messrs. Engel and Moffett spoke for the Committee's report, and urged that another Committee be appointed to execute the work.

Their suggestion was approved, and the Moderator appointed Mr. Engel, Kim Heung Kyung of Seoul and Helper Song Nin Su of Pyeng Yang.

4. The question of "Family Worship and other Bible Study" was discussed by Mr. Kim Pil Soo and several others.

5. Mr. E. H. Miller reported on Statistics :—

Missionaries 35.	Elders 5.	Helpers 66.
Churches 427.	Baptised 7107.	Catechumens 6484.
Total believers 24971.	Schools 95.	Pupils 1765.
Contributions ¥9636.		

1904

Moderator—G. Engel. Clerk—Elder Yang Chun Paik.

The Council met September 13 at 2 P.M. at the Kurigai Church in Seoul.

Present,—From the Seoul Presbyterial Committee,—Messrs. Avison, C. A. Clark, Gale, Kenmure, E. H. Miller, F. S. Miller, Moore, Sharp, Underwood, Vinton and Welbon.

From the Pyeng Yang Presbyterial Committee,—Messrs. Baird, Bernheisel, W. N. Blair, Hunt, Kearns,

Lee, Moffett, Ross, Sharrocks, Swallen, Whittemore, Whiting, and Koons.

From the Chulla Presbyterial Committee,—Messrs. Bell, Bull, Harrison, Junkin, McCutchen, Reynolds and Tate.

From the Kyung Sang Presbyterial Committee,—Messrs. Adams, Barrett, Bruen, Currell, Engel, Hall, Irvin, Johnson, Sidebotham and W. E. Smith.

From the Ham Kyung Presbyterial Committee,—Messrs. Foote, Grierson, McRae and Robb.

Korean Delegates.

From the Seoul Presbyterial Committee, — Elders Saw Kyung Jo, Chun Kwang Sil, Ko Chan Ik, Kim Yung Ok and Sin Hwa Soon.

From the Pyeng Yang Presbyterial Committee, — Elders Han Suk Jin, Yang Chun Paik, Cho Pyung Jik, Choi Kyung Yup, also Messrs. Oo Chong Su, Yi Chai Choong, Choi Chung Min, Song Nin Su, Kim Chan Sung, Chung Keui Chung, and Han Tuk Nong.

From the Kyung Sang Presbyterial Committee,—Elder Sim Chui Myung and Helper Mr. Kim Yung Chan.

From the Chulla Presbyterial Committee—Helpers Yoon Sik Myung and Yi Yoon Kook.

From Ham Kyung Presbyterial Committee—Cha Eul Kyung.

Elder Saw Kyung Jo led the devotional exercises.

1. Mr. Choo Kong San was elected Clerk.
2. The Minutes were read and approved.
3. Mr. Hunt noted that this was the twelfth meeting of the Council.

4. Mr. Bernheisel reported for the Credentials Committee.

5. The above reports were adopted.

6. Elder Saw Kyung Jo and four others spoke on the question of a "Thanksgiving Day" for the Church.

7. Mr. Moore suggested that we at once proceed to set aside such a day. Mr. Hunt amended moving that we appoint a committee to confer with other bodies and select a common day for all of the churches of the country. Adopted.

8. Mr. Harrison introduced the discussion on, "Education for young and old," stating that there was necessity for it, but that greatest of all was the need for education in the Bible. Eleven others also spoke.

The meeting adjourned with prayer.

The Council reassembled September 14 at 9 A.M.

Devotional exercises were held.

1. The Minutes were read and approved.

2. Mr. Reynolds moved that the endings "Kese" be dropped hereafter from names in the Minutes. Carried.

3. The Moderator announced the Committee on Thanksgiving Day—Messrs. Hunt, Underwood, Pang Keui Chang, Sim Chui Myung and Yang Chun Paik.

4. Elder Kim Heung Kyung reported for the Famine Relief Committee that they had a balance of ¥31.89, and had received in all a total of ¥153.19.

5. It was moved to adopt the report, but amended to refer back to the Committee asking them to make a recommendation as to what should be done with the balance.

6. Mr. Sim Chui Myung opened the discussion of the subject "How churches a long distance apart can help one another," and one other person followed.

7. Dr. Gale spoke on the question of, "Simplified spelling of the Korean Unmoon," and explained the plan which he was advocating. Afterwards seven others spoke on the matter.

8. Carried that the discussion be the first order for the day at the next meeting.

The meeting adjourned with prayer.

The Council reassembled September 15 at 9 A.M.

Devotional exercises were held.

1. The Minutes were read and approved.

2. Continuing the discussion of "Simplified Spelling," Dr. Gale and eight others spoke.

3. Kim Heung Kyung moved that some sort of uniform spelling at least be adopted, and a Committee was appointed to look into the matter and report. Those appointed were Messrs. Junkin, Baird, Grierson, Underwood, Gale, Yang Chun Paik, Choo Kong Sam, Kim Heung Kyung and Chai Chung Min.

4. Mr. Hunt reported for the Thanksgiving Day Committee, recommending for this year only while negotiations with other Churches are in progress that October 11 be observed.

5. The Famine Relief Committee reported recommending that of the ¥31.19 balance in their hands, ¥15 be given to the Seoul Orphanage, ¥10 to the Fusan Orphanage and the balance of ¥6.19 be given to the Pyeng Yang Orphanage. Approved.

6. Dr. Moffett moved that three members be appointed to meet with the four from the English sessions (Whittemore, E. H. Miller, Harrison and McRae) to consider whether the times had come for the levying an "Assembly tax" upon the whole Church for the paying of the delegates' travel expense and the other expenses of the Korean sessions. The Moderator appointed Han Suk Jin, Ko Chan Ik and Yi Yoon Kook.

7. Mr. Cha Eul Kyung introduced the discussion of the question "How to preach to Heathen," and two others spoke.

The meeting adjourned with prayer.

September 16 at 9 A.M., the Council again assembled, and devotional exercises were held.

1. The Minutes were read and approved.

2. Mr. Han Suk Jin moved that a program for the celebration of Thanksgiving Day be prepared, printed and distributed to the churches. Carried.

3. Mr. Whittemore reported for the Committee on communicant "tax" that in their opinion it was not best to begin collecting it yet. Approved.

4. Mr. Yang Chun Paik reported for the Committee on Reformed Spelling that they had been able to reach no agreement. Adopted.

5. Mr. Han Suk Jin moved that a Committee of six be selected to study still further the question of Reformed Spelling, and report next year. Adopted.

6. Mr. Blair moved that the Secretary be instructed to cast a ballot for the six men suggested,—Messrs. Baird, Han Suk Jin, Gale, Kim Heung Kyung, Engel and Kim Pil Soo. Approved.

7. Messrs. Ross and Blair discussed the question," "Nature of the Church, and the duties of its members."

8. The Statistician reported that the Church had grown greatly during the year, and the meeting offered praises.

9. Dr. Moffett suggested that the two conference subjects left on the docket be deferred until next year. Adopted.

The meeting adjourned with prayer.

1905

The Council met September 11 1905 in the Seung Dong Church, Seoul.

Present,—From Seoul Presbyterian Committee. Messrs. Avison, C. A. Clark, Gale, Kenmure, E. H. Miller, Moore, Reynolds, Sharp, Underwood, Vinton, Welbon, also Korean delegates, Elders Ko Chan Ik, Saw Kyung Jo, Song Soon Myung, Kim Heung Kyung and Helper Su Sang Pong.

Pyeng An Presbyterial Committee :—Messrs. Baird, Bernheisel, W. N. Blair, Hunt, Kearns, Koons, Lee, Moffett, Ross, Sharrocks, Swallen, Wells, Whiting, Whittemore, and Korean delegates,—Elders,—Yang Chun Paik, Chung Keui Chung, Chang Kwan Sung, Kil Sun Choo, Choo Kong Sam, Han Suk Jin, Cho Pyung Chik, Choi Chung Yup, and Delegates Cha Hak Yun, Choi Kwan Heul, Kim Kwan Keun, Pak Chung Chan, Kim Chun Il, Yoon Chun Kak, Pak Seung Kyoo, Han Chi Soon and Choi Tuk Choon.

Chulla Presbyterial Committee :—Messrs. Bell, Bull, Harrison, Junkin, McCutchen, Owen, Preston, Tate, and

Korean Delegates Choi Tai Chin, Kim Chi Man, Kim Yoon Soo, Kim Sung Ok and Yoo Nai Choon.

Kyung Sang Presbyterial Committee :—Messrs. Adams, Adamson, Barrett, Bruen, Currell, Engel, Hall, Irvin, Johnson, Sidebotham, Null, W. E. Smith, and Korean Delegates Su Yung Ki, Kim Tai Soo, and Elder Sim Chui Myung.

Ham Kyung Presbyterial Committee :—Messrs. Foote, Grierson, McRae and Kobb, and Elder Yoo Tai Yun, and Delegates Cha Eul Kyung and Kim Yung Chai.

1. The devotional exercises were held.

2. Dr. Moffett was Moderator, and Mr. Choo Kong Sam was elected as Clerk.

3. The Minutes were read and approved.

4. Mr. Reynolds reported for the Program Committee. Approved.

5. Mr. Bernheisel reported for the Credentials Committe. Approved.

6. Dr. Underwood reported for the Thanksgiving Day Committee saying that other Churches had agreed to unite with us on a common day, but that no day had been fixed upon yet. Carried to turn back to the Committee the matter of fixing the day.

7. Yoo Tai Yun and two others discussed the topic, "Giving one's whole mind and body to God."

8. The Moderator and several others were excused upon an urgent matter, and Mr. Swallen took the Chair.

9. Mr. Bernheisel moved that we adjourn at 5 P.M. Adopted.

10. Mr. Tate introduced the discussion of the topic, "How to get power to serve God," and two others spoke.

The meeting adjourned with prayer.

The Council reassembled at 9 A.M. September 12, and opened with devotional exercises.

1. The Minutes were read and approved and the Roll called.

2. Mr. Engel reported for the Committee on Reformed Spelling that last year they had decided to drop the lower "a," and leave the writing otherwise unchanged, and to try the spelling in that way for one year in the Christian News. (Church paper) This year several of the Committee were not in attendance, so the matter had not been taken up. The Moderator was ordered to appoint members to fill the vacant places on the Committee.

3. The Entertainment Committee made an announcement.

4. It was carried that after the conference hour there be a recess of five minutes.

5. Elder Kil Sun Choo opened the conference on, "How to win backsliders and new believers." Others spoke also.

6. Mr. Swallen moved that we adjourn at 12 o'clock.

7. Elder Ko Chan Ik opened the discussion on the topic, "Praying for others is our power, grace and duty." Three others followed.

8. The Moderator announced for the vacancies on the Reformed Spelling Committee,—Messrs. Bell, Yoo Tai Yun and Kim Chai Soo.

The meeting adjourned with prayer.

Council reassembled September 13 at 9 A.M. and opened with devotional exercises.

1. The Minutes were read and approved.

2. The Clerk read a letter received from Kim Tai Keun in Hawaii, stating that the Presbyterian and Methodist Christians who had gone over there did not get along well together, and asking that a preacher or at least a letter be sent to them. Mr. Engel moved the the appointment of a Committee of six to look into the matter.

3. Kim Chai Soo opened the discussion of the question of, "Selling books to non-Christians and Christians." Eight others spoke.

4. Song Soon Myung opened the discussion of the question, "How to handle Sunday Collections and other moneys," and two others spoke.

5. To discuss the Hawaii letter, the following were appointed,—Messrs. Engel, Bell, E. H. Miller, Han Suk Jin, and Ko Chan Ik.

The meeting adjourned with prayer.

The Council again assembled September 14 at 9 A.M. and opened with devotional exercises.

1. The Minutes were read and approved.

2. Yoo Tai Yun reported for the Reformed Spelling Committee recommending that the old spelling of the Okpyun and dictionary be followed. Adopted.

3. The Committee on the Hawaii letter reported recommending that Dr. Moffett next year visit the field, that he should try to persuade the people there to unite in one church (Methodist), that, if they refused to unite, he should establish our church there. The Clerk was ordered to write the Hawaii Christians of his coming. Carried.

4. Elder Han Suk Jin moved that 1000 Statistical blanks be printed for the gathering of data, and that Mr. E. H. Miller be intrusted the task of getting them ready. Adopted.

5. Mr. Han Suk Jin moved that an assessment for delegates' expenses be gathered from all of the churches, and that the Moderator appoint a Committee to arrange for it. Carried.

6. Cha Eul Kyung a opened the conference on the topic, "How to support pastors," and eight others spoke.

7. The Moderator announced the Committee on "assessment" for delegates' expenses,—Elders Song Soon Myung, Choi Kwan Heul and Yim Sung Ok.

8. Dr. Underwood reported for the Committee on Thanksgiving Day saying that the two Methodist bodies had been consulted, but that no day had been finally fixed upon, that for this year only, until a final decision be made, the first Thursday in November was decided upon, and this should be indicated upon the sheet Calendar, and in the Church newspaper. Carried.

9. The collection was taken, amounting to Y8.39. It was turned over to E. H. Miller to disburse.

10. A Committee on Missions for the Council was established, (Messrs. Junkin, Underwood and Moffett being chosen by the English session) Elders Kil Sun Choo and Ko Chan Ik to act with those appointed by the English sessions.

11. Elder Kil Sun Choo moved that beginning with Thanksgiving Day there be a week of prayer for the whole nation. Carried.

The meeting adjourned with prayer.

1906

The Council met in the Yun Dong Academy building Seoul September 12, 1906. Mr. Eugene Bell was Moderator.

Present,—From the Seoul Presbyterial Committee,—Messrs.—C. A. Clark, E. H. Miller, Moore, Pieters, Reynolds, Sharp, Vinton, Welbon, Elders Song Soon Myung, Saw Kyung Jo, Chun Kwang Sil, Ko Chan Ik and Sin Hwa Soon, and Delegates Kim Tuk Yoon, Saw Sang Yoon, Kim Yung Ok and Saw Sang Pong.

Pyeng An Presbyterial Committee:—Messrs. Baird, Bernheisel, W. N. Blair, H. E. Blair, Koons, Lee, Swallen, Whiting, Whittemore, Sharrocks, Elders Kim Eung Choo, Kim Pong Han, Kim Chan Sung, Oo Chong Su, Han Chi Soon, Choi Chung Yup, Cho Pyung Chik, Song Nin Su, Kim Hyung Chil, Han Suk Jin, Pang Keui Chang, Pak Chung Chan, Choo Kong Sam, Chung Keui Chung, Chang Kwan Sung, Kim Kun Too, Kim Chang Kun, Choi Sung Too and Delegates An Tong Sik, Kim Yie Hyun, Kim Hyo Sup, Han Pyung Chik, Kim Yung Choon, Pak Tai Ro, Kim Ik Too, Yi Chung Sup and Cha Hak Yun.

Kyung Sang Presbyterial Committee:—Messrs. Engel, W. E. Smith, Sidebotham, Adamson, Adams, and Delegates Pang Won Myung, Song Sa Won, Kim Cha Soo, Kim Yung Chan and Elder Sim Chui Myung.

Chulla Presbyterial Committee:—Messrs. Bell, Bull Owen, Junkin, Preston, Tate, Dr. Nolan, Earle, Elder Choi Choong Chin, and Delegates Choi Heung Si, Pyun Chang Yun, Pak Hwa Seung and Kim Pil Soo.

Ham Kyung Presbyterial Committee :—Messrs. McRae and Robb, Elder Yoo Tai Yun, Delegates Kim Chang Po and Hong Soon Kook.

Devotional exercises were held.

1. Elder Choo Kong Sam was elected Clerk.

2. Mr. Bernheisel reported for the Program Committee.

3. Also for the Credentials Committee. Both adopted.

4. Mr. Swallen opened the discussion on, " The Second Coming of our Lord and its relation to every Christian, to every Church and to the world." Four others also spoke.

5. Mr. W. N. Blair opened the discussion on the topic, " The necessity and dangers of Revivals."

6. The Committee on Pastoral Calls reported.

The meeting adjourned with prayer.

The Council reassembled at 9 A.M. September 13, and devotional exercises were held.

1. The Moderator announced appointments of Messrs. Baird and Moore instead of Dr. Underwood and Mr. Hunt on the Thanksgiving Day Committee; of Mr. Whittemore instead of Mr. Engel on the Hawaii Committee; and of Messrs. Welbon, W. N. Blair and Pak Chung Chan instead of Dr. Underwood, Dr. Moffett and Kil Sun Choo on the Committee on Missions.

2. The roll was called.

3. The privileges of the floor were extended to visiting elders not delegates.

4. Mr. Lee reported for the Hawaii Committee that Dr. Moffett had sent back word saying that the Hawaii Christians had been persuaded to unite in one church.

5. Elder Yoo Tai Yun opened the conference on the topic, "How shall church officers do their duty?," and nine others spoke.

6. Mr. Bull led the conference on the subject, "Church members should attend to church work, patriotic matters should be handled apart from the church by the members as citizens." Four others spoke.

The meeting adjourned with prayer.

The Council re-assembled September 14 at 9 A.M. and devotional exercises were conducted.

Conferences were carried on again,

1. Elder Sim Chui Myung and nine others spoke on the topic, "What should the Church do for the children."

2. Dr. Baird reported for the Thanksgiving Day Committee recommending that November 19 be celebrated this year.

3. E. H. Miller, as Statistician, reported that of the ¥8.39 turned over to him last year, he had used ¥3.30 for the blanks, and had a balance of ¥5.09. Approved.

4. Elder Han Suk Jin moved that the Chinese numerals be used on the statistical blanks. Carried.

The meeting adjourned with prayer.

The Council re-assembled September 15 at 9 A.M. and devotional exercises were held.

1. The topic, "Pastoral Calls" was introduced by Elder Song Soon Myung, and four others took part in the conference on it.

2. Elder Ko Chan Ik reported for the Committee on Missions recommending that an offering be gathered throughout the country from each of the churches, and

that it be used for the preaching work. Mr. W. N. Blair moved that the report be referred back to be reported on next year.

3. The conference on, "How to educate our ministry" was led by Pyun Chang Yun and participated in by two others.

4. The meeting adjourned with prayer.

PART IX.

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